The First Greek Book

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THE

FIRST GREEK BOOK:

ON THE PLAN OF

"HENRY'S FIRST LATIN BOOK."

BY THE REV.

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NOTES

WITH REFERENCE TO THE USE OF THE WORK.

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1. The small numerical references *above the line of words* refer to the Differences of Idiom, &c. at the end of the work (p. 211).

2. Numerical references in the notes, or introduced parenthetically into the Exercises, refer to the Number of the Rule in the Extracts from my Greek Syntax (p. 182), unless an *asterisk* is prefixed, in which case they refer to the marginal numbers of *this work*.

3. The words appended to some of the Exercises in square brackets ([ ]) are words which the pupil should be required to decline or conjugate *vivâ voce*.

4. The pupil should be constantly practised in the *Paradigms* given at the end of the work.

5. He should be required from the beginning (i.e. from the *fourth* Exercise) to *accentuate* his Greek. The rules for changing the accents in the declensions

are given after each declension. Those for the verbs will be found at p. 157.

It is hoped that a Second Part will follow, to carry the pupil through the *verb in* μι (a subject which is only begun in this volume), the irregular verbs, and the principal rules of the Syntax.

T. K. A.

Hastings, Jan. 2, 1849.

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LESSONS.

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PARADIGMS, &c.

THE

FIRST GREEK BOOK.

Lesson 1.

(*The Letters.*)

THE Greek Alphabet consists of twenty-four letters, 1 of which seven are vowels, and seventeen consonants.

Alphabet. 2

FORM.	PRONUNCIATION.		NAMES.	
Α	α	a	Alpha	Ἄλφα
Β	β	b	Bēta	Βῆτα
Γ	γ	g (hard)	Gamma	Γάμμα
Δ	δ	d	Delta	Δέλτα
Ε	ε	e short	Epsīlon	Ἒ ψῑλόν
Ζ	ζ	z	Zēta	Ζῆτα
Η	η	e long	Eta (ē)	Ἦτα
Θ	θ	th	Thēta	Θῆτα
Ι	ι	i	Iōta	Ἰῶτα
Κ	κ	k	Kappa	Κάππα
Λ	λ	l	Lambda	Λάμβδα
Μ	μ	m	Mu	Μῦ
Ν	ν	n	Nu	Νῦ
Ξ	ξ	x	Xi	Ξῖ
Ο	ο	o short	Omīcron	Ὂ μῑκρόν
Π	π	p	Pi	Πῖ
Ρ	ρ	rh	Rhō	Ῥῶ
Σ	σ, ς	s	Sigma	Σίγμα
Τ	τ	t	Tau	Ταῦ
Υ	υ	u	Upsīlon	Ὑ ψῑλόν
Φ	φ	ph	Phi	Φῖ
Χ	χ	ch (hard)	Chi	Χῖ
Ψ	ψ	ps	Psi	Ψῖ
Ω	ω	o long	Oměga	Ὦ μέγα

Sigma (σ), at the end of a word, takes the form ς; as σεισμός. This form is also sometimes used in the middle of compound words,

(2) when the first factor of the compound consists of a word ending in Sigma; as: προσφέρω.

Obs. γ, before γ, κ, χ, ξ, has the sound of *ng*; as ἄγγελος, *Ang-gĕlŏs*, in Latin *angelus*; Ἀγχίσης, συγκοπή, λάρυγξ, in Latin *Anchises*, *syncŏpe*, *larynx*. In τι before a vowel the τ must always retain its proper sound of *t*.

Classification of the Vowels.—Diphthongs.

3 *Short* vowels, ε, ο (epsīlon *, omīcron †).
Long vowels, η, ω (ēta, omĕga‡).
Doubtful vowels, α, ι, υ, (alpha, iōta, upsīlon).

Those vowels are called *doubtful* (*ancipites*), which are *long* in some words, and *short* in others.

4 The diphthongs are:

αι pronounced by *us* like *ai*			in *aisle*,	e. g.	αἴξ
ει	"	"	*ei* — *sleight*,	—	δεινός
οι	"	"	*oi* — *oil*,	—	κοινός
υι	"	"	*whi* — *whine*,	—	υἱός
αυ	"	"	*au* — *laud*,	—	ναῦς
ευ and ηυ	"	"	*eu* — *feudal*,	—	ἔπλευσα / ἠὔξον
ου and ωυ	"	"	*ou* — *sound*,	—	οὐρανός / ὠὐτός

5 ᾳ, ῃ, and ῳ [*i. e.* α, η, and ω, with the Iota written under (*Iota Subscriptum*)] are called *improper* diphthongs, and pronounced like simple vowels; thus: ᾳ = α §, &c.

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* Ψιλόν means *simple*, that is, *unaspirated* (*e* or *u*): the character H having been also used originally to mark the rough breathing (our *h*); and Υ to mark another breathing, that of the *Digamma*, or Latin *Vau*.

† Μικρός, *little*. ‡ Μέγας, *great*.

§ The following examples will show how the Romans sounded these diphthongs, and how they are represented in English: αι is expressed by the diphthong *æ*, ει by ĭ and ē, υ by *y*, οι by *œ*, ου by *u*, e. g.

Φαῖδρος, Phædrus,
Γλαῦκος, Glaucus,
Νεῖλος, Nilus,
Λυκεῖον, Lycēum,
Εὖρος, Eurus,
Βοιωτία, Bœotia,

Μοῦσα, Mūsa,
Εἰλείθυια, Ilithyia,
Θρᾷκες, Thrāces,
Θρῇσσα, Thrēssa,
τραγῳδός, tragœdus.

When an *improper* diphthong should be a capital letter, the *Iota subscriptum* is placed by the side of the vowel; as, Αι = ᾳ, Ηι = ῃ, Ωι = ῳ. 6

Exercise 1.

Table for examination in the letters. 7

α	η	δ	ζ	ρ	ψ	ω	ξ
ι	β	ξ	λ	φ	μ	ζ	ν
π	κ	γ	σ	ρ	γ	ν	υ
χ	ρ	λ	δ	ζ	η	ξ	σ
γ	ψ	ς	μ	ε	γ	δ	τ
τ	η	ω	τ	ν	ζ	υ	ν
φ	π	χ	ρ	υ	ξ	η	ρ
γ	ψ	θ	ν	χ	φ	ο	θ

Table for examination in the capital letters. 8

Α	Η	Δ	Ζ	Ρ	Ψ	Ω	Ξ
Ι	Β	Ξ	Λ	Φ	Μ	Ζ	Ν
Π	Κ	Γ	Σ	Ρ	Γ	Ν	Υ
Χ	Ρ	Λ	Δ	Ζ	Η	Ξ	Σ
Γ	Ψ	Σ	Μ	Ε	Γ	Δ	Τ
Τ	Η	Ω	Τ	Ν	Ζ	Υ	Ν
Φ	Π	Χ	Ρ	Υ	Ξ	Η	Ρ
Γ	Ψ	Θ	Ν	Χ	Φ	Ο	Θ

Copy out the *names* of the letters in Greek. (See 2.)

Lesson 2.

(*Breathings.*)

(1) Every *initial** vowel or diphthong has a *breathing* over it: this breathing is placed over the *second* vowel of a diphthong. 9

(2) The *rough* breathing (*spiritus asper*) is a *comma turned the wrong way*, and is sounded like an *h* before the vowel.

Thus ὁ, οἱ are sounded *ho*, *hoi*.

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* That is, every vowel or diphthong that *begins* a word.

(9) (3) The *smooth* breathing (*spiritus lenis*) is a *comma*, and has no effect on the pronunciation.

(4) Every word that begins with υ has, in Attic Greek, the rough breathing.

(5) The *consonant* ρ has also the rough breathing over it, when it stands at the beginning of a word.

(6) In the *middle* of a word, a *single* ρ has no breathing over it: of two ρ's, the first has the smooth, the second the rough breathing. ἐῤῥωσο! [In some modern editions the breathings over ρρ are omitted.]

Exercise 2.

10 Write (with the proper *breathings*) the following words in Greek characters. [ē, ō = η, ω; ĕ, ŏ = ε, ο; rh = ῥ.]

hĕn	hŏmoiŏs	rhabdŏs	rhinos	arrhabōn
hois	hōn	hikanoi	adunatŏs	ĕsti
ĕgō	hōs	agathŏs	houtoi	ĕchousin
ēn	aneu	hōspĕr	hēdu	hŏti
hŏn	an	hēgĕmŏna	rheuma	rhachŏs

hŏ	hē	tŏ	tō	ta	tō	hoi	hai	ta
tou	tēs	tou	toin	tain	toin	tōn		
tōi	tēi	tōi *				tois	tais	tois
tŏn	tēn	tŏ				tous	tas	ta.

11 Read (or write in English characters) the following words. (See Note 1.)

οὗτος. αὐτος. Τις. ποτε. πωποτε. τυπτει. χην. ἑξει. ἐχω. Ἐστιν. αὐτον. αὑτον. ῥιμφα. βλεφαρον. σωμα. χειρες. τυπτουσι. γιγαντες. δορυ. λαμβανειν. Νυν. ἡμερα. νυξ. Χειμων. νεφελη. ἐτος. Γαρ. ἐνιαυτος. ἀξιουν. φαιδρος. ψηφισμα. μερος. κατα. φιλος. σοφος. Μων. ὁ. Ῥους. τουτων. τοσουτος. Φευ. Ποθεν. παλαιος. γερας. οὐδεπωποτε.

Lesson 3.

(*Classification of the Consonants.*)

12 Of the consonants, λ, μ, ν, ρ are *liquids*. The *liquids*, together with ς, are also called *semivowels*.

The other consonants are called *mutes*.

* In this line the ōi, ēi are *improper* diphthongs. See 5: hence the ι is to be *subscript*.

In the following table the mutes correspond, both 13
when taken *horizontally*, and when taken *perpendicularly*.

Smooth (*tenues*).	Middle (*mediæ*).	Aspirate (*aspiratæ*).	
π	β	φ	P-sounds (labials).
κ	γ	χ	K-sounds (gutturals).
τ	δ	θ	T-sounds (linguals).

From the blending of the mute consonants with σ, 14
arise three *double consonants* :—

ζ = σδ.
ξ = *any* k sound with σ (= κσ, γσ, or χσ).
ψ = *any* p sound with σ (= πσ, βσ, or φσ).

1. Any p-sound with σ = ψ. 15
2. Any k-sound with σ = ξ.
3. Any t-sound with σ = σ (e. g. δ + ς = ς: that is, the *t* sound is *thrown away*).
4. Also for πτ-ς you must write ψ: for κτ-ς, ξ.

a) Thus	βλεπ-ς, τρῖβ-ς, ἀλειφ-ς, τυπτ-ς	become	βλεψ, τριψ, ἀλειψ, τυψ
b) And	πλεκ-ς, λεγ-ς, ἀρχ-ς	become	πλεξ, λεξ, ἀρξ
c)	πειθ-ς, σπευδ-ς	become	πεις, σπευς

The Infinitive (of the Present Act.) ends in ειν. 16
The *root of the Present* (Active) is got by throwing away the ειν of the Present Infinitive, or the ω of (the 1st sing. of) the Present: τύπτ-ειν (τύπτ-ω), *root* τυπτ.—The root of the Future is got from the root of the Present (or Infinitive) by *sigmating* it; that is, by adding ς.

The Greek language has a form called the *Dual*, to 17
denote two. The Active Voice has no *dual* form for the *first person*.

In the Indicative Mood, both the *Present* and the 18
Future of the *Active Voice* end in ω, and the *terminations* of the Persons are:

(18)

	1.	2.	3.
S.	ω	εις	ει
D.		ετον	ετον
P.	ομεν	ετε	ουσι

Example.	[Cf. Note 2, *p.* 125.]		
	Pres.		
S. τύπτω	τύπτεις	τύπτει	
D.	τύπτετον	τύπτετον	
P. τύπτομεν	τύπτετε	τύπτουσι	
	Fut.		
S. τύψω	τύψεις	τύψει	
D.	τύψετον	τύψετον	
P. τύψομεν	τύψετε	τύψουσι.	

19 The second person sing. of the Imperative ends in ε added to the root of the *Present* (or *Infinitive*). Γράφ-ω, *I write.* Γράφ-ε, *write* (*thou*).

20 VOCABULARY 1.

To write, γράφ-ειν
To look, βλέπ-ειν
To rub, τρῖβ-ειν
To strike, τύπτ-ειν
To anoint, ἀλείφ-ειν
To weave, πλέκ-ειν

To say, to tell, λέγ-ειν
To rule, ἄρχ-ειν (governs *gen.*)
To persuade, πείθ-ειν
To cheat, *To beguile*, } ψεύδ-ειν

Exercise 3.

(*You* is to be considered *sing.*, unless *pl.* is added.)

21 *a*) 1. Γράψω. 2. Γράφετον. 3. Βλέπομεν. 4. Τρίβουσι. 5. Τρίψουσι. 6. Λέγετε. 7. Λέγε. 8. Τύπτει. 9. Ἄρξει. 10. Πείσουσι. 11. Ψεύσεις. 12. Βλέψω. 13. Ἀλείφεις. 14. Ἀλείψουσι. 15. Λέγεις. 16. Λέγομεν. 17. Πείθετε. 18. Πεῖθε. 19. Πείθετον. 20. Λέξετον. 21. Πλέξω. 22. Τρίβεις. 23. Τρίψετον.

b) 1. You* anoint. 2. He anoints. 3. We will anoint. 4. You (*pl.*) anoint. 5. You (*two*) will say. 6. He will tell. 7. He will look. 8. You will beat. 9. They look. 10. You (*pl.*) look. 11. You (*pl.*) will cheat. 12. They will persuade. 13. He will persuade. 14. Persuade. 15. Tell. 16. Look. 17. They (*two*) look. 18. They will rub. 19. You (*two*) will weave. 20 You will persuade.

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* As in Latin, the nom. of the *personal pronouns* is not expressed '*nisi distinctionis* aut emphasis gratiâ.'

Lesson 4.

(*The Accents.*)

a) The Greek accents are the *acute* (ʹ) and the *circumflex* (˜). 22

b) The acute stands on *one* of the *three last* syllables. It cannot, however, stand on the *antepenult* (*the last but two*), unless the final is *short*.

c) The *circumflex* can stand on either of the *two last* syllables: but it stands only over *long vowels* and *diphthongs*, and not over the *penult* (*the last but one*), unless the final is *short*.

In comparison with the sharply accented syllable, the other syllables of a word have a depressed tone, which *used* to be called the *grave* accent, and marked by a stroke drawn to the *right*: Θεόδωρὸς, i. e. Θεόδωρος. 23

From the *acute* and the *grave* (ˆ) arose the *circumflex*. Thus ᾱ from ἀὰ; ῶ from ὀὰ. 24

[But ἀά, ὀά (the *acute* being on the *second* vowel or diphthong) would be contracted into ά, ώ, *cum acuto*.]

When the *penult* is the *tone-syllable* *, and has a *long vowel* or *diphthong*, then, if the *final* is *short*, the accent is the *circumflex*: φεύγω· but φεῦγε.

When a tone-syllable has also a breathing, the acute and grave are placed after the breathing, the circumflex above it. They stand over the vowel (ἡ, ὦ, ὃ) unless a capital letter is used, when, for convenience, they are placed a *little before* it (Ἡ, Ὦ). For a (*proper*) *diphthong* their place is over the second vowel (Οὗτε, Οὖν, οὗτε, οὖν): but an *improper* one (ᾧ), even when it is a capital, and, as such, takes its ι into the line of the letters, is treated as a single vowel: Ἅιδης = ᾷδης. In diærĕsis †, the acute accent stands *between*, and the circumflex *above* the points; as, ἀΐδιος, κληΐδι. 25

Words receive the following appellations according to the accentuation of the final syllables:— 26

Oxytones ‡	*acute* on	last syllable.
Par-oxytones		last syllable but one.
Pro-par-oxytones		last syllable but two.
Peri-spomena	*circumflex* on	last syllable.
Pro-peri-spomena		last syllable but one.

☞ A *non-oxytone* is called a *barytone* ‡, because it has, *not* the acute, but the supposed *grave accent* (23) on its final syllable. 27

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* i. e. the *accented* syllable.

† When two vowels, which regularly form a diphthong, are to be pronounced separately, two points (called *puncta diærĕsis*, 'points of separation' [διαίρεσις]) are placed over the second vowel (ι, υ), as: εἴ, οἴ, αὔ.

‡ Ὀξύς, *acutus*: περισπώμενος, *circumflexus* (i. e. *wound-about*): βαρύς, *gravis*: τόνος, *accentus*.

28 An *oxytone* is written as a *barytone* (i. e. the *acute* of an *oxytone* is written as the *grave*) when the word is in a sentence; except when it is the last word of a sentence, or immediately precedes a stop.

29 If a root ends in ε, the terminations of the Present (18) will be contracted thus [Cf. 24]:

ἑ-ω	ἑ-εις	ἑ-ει	ῶ	εῖς	εῖ
	ἑ-ετον	ἑ-ετον		εῖτον	εῖτον
ἑ-ομεν	ἑ-ετε	ἑ-ουσι	οῦμεν	εῖτε	οῦσι

30 When a root ending in ε is *sigmated* (that is, is increased by an added sigma [16]), the ε is changed into η.

φιλε-ς, ποιε-ς } become { φιλη-ς, ποιη-ς

31 VOCABULARY 2.

To love (φιλέ-ειν =) φιλεῖν | *To hide*, κρύπτ-ειν.
To make (ποιέ-ειν =) ποιεῖν

Nom.	*I*, ἐγώ.	*Thou*, σύ.	*We*, ἡμεῖς.	*You*, ὑμεῖς.
Acc.	*Me*, ἐμέ or μέ.	*Thee*, σέ.	*Us*, ἡμᾶς.	*You*, ὑμᾶς.

Him, αὐτόν. *Them*, αὐτούς.
This (*neut. sing.*), τοῦτο. *These things*, ταῦτα.
Not, οὐ.

Μέν—δέ are *indeed—but*. The μέν is, however, mostly *not construed* in English. They cannot stand as the *first word* of a sentence or clause.

Exercise 4.

32 *a*) 1. Φιλοῦσιν αὐτόν. 2. Φιλήσουσι. 3. Φιλεῖ. 4. Ποιοῦσι ταῦτα. 5. Ποιεῖς. 6. Ποιήσεις. 7. Κρύπτεις. 8. Κρύψομεν. 9. Ἐγὼ* μὲν κρύπτω ταῦτα, σὺ δὲ οὐ κρύπτεις. 10. Ἡμεῖς μὲν φιλοῦμεν αὐτόν, ὑμεῖς δὲ οὐ φιλεῖτε. 11. Σὺ μὲν ψεύσεις αὐτόν, ἐγὼ δὲ οὐ ψεύσω. 12. Ἡμᾶς μὲν πείσεις, αὐτὸν δὲ οὔ.

Name each word according to its accentuation. (Thus: "φιλοῦσιν has the circumflex on the *penult*, and is therefore called a *properispomenon*.") 1. Why is αὐτόν written as an *oxytone* (28)?

(Words to which ° are prefixed are not to be translated.)

b) 1. You love him. 2. I indeed love him, but you do not love (°him). 3. You[41] will love him, but

* See note on p. 6.

I °shall not. 4. They will love them. 5. You love (32)
him. 6. You (*pl.*) love him. 7. They are doing
these things. 8. He is doing this. 9. We[11] are doing
these things, but you (*pl.*) are not doing °them. 10. I
will do this. 11. I will do this, but you shall not do
°it. 12. We will hide this. 13. You will hide these
things, but we will not hide °them. 14. Ye shall
weave.

Lesson 5.

(*Enclitics, &c.*)

A few small words are without an accent: these 33
are called *atonics*, from *α*, which means *not*, and τόνος,
'*tone*,' or '*accent*.'

The article [ὁ = '*the*'] in the nom. (*masc. and fem.*)
of the singular and plural, is one of these *atonics*: ὁ,
ἡ: οἱ, αἱ. The word οὐ = '*not*,' is another; which,
however, takes the acute, when it stands as the last
word of a sentence. [See last example in 32.]

Certain other *small* words (of *one* or *two* syllables) 34
are called *enclitics*. They are so closely joined with
the preceding word, that *their accent* is generally
placed upon *it*, they themselves being pronounced
without any *tone*.

Σέ, '*thee*,' '*you*' (*sing.*), is one of these enclitics.

Μέ, '*me*,' is another; but the longer form for '*me*'
(ἐμέ) is not enclitic.

Ἐστίν, '*is*,' is another *enclitic*.

1) When an enclitic follows a *proparoxytone* or *pro-* 35
perispomenon (26), the enclitic loses its accent,
which is written over the *last syllable* of the
preceding word.

κρύπτουσί σε, they hide you. | *φιλοῦσί σε, they love you.*

2) When an enclitic follows a *paroxytone*,
a *monosyllable* enclitic *loses* } its accent.
a *dissyllable* enclitic *retains* }

κρύπτε με, hide me. | *φίλος ἐστίν, he is friendly.*

(35) 3) When an enclitic follows a *perispomenon*, it loses its *accent*, whether it is a monosyllable or a dissyllable.

φιλεῖ με, he loves me. | *ἁπλοῦς ἐστιν, he is simple.*

4) When an enclitic follows an *oxytone*, the enclitic loses its accent, but the *acute* of the *oxytone* is retained (not written as the *grave* by 28).

καλός ἐστιν, he is beautiful.
θήρ τις, (τὶς, 'a certain,' is an enclitic.)

36 VOCABULARY 3.

βλέπ-ειν, to look.	*φάρμακον*, n. *drug, poison.*
βλάπτ-ειν, to hurt, to injure.	*δίσκος*, m. *quoit, discus.*
βίπτ-ειν, to throw.	*σφαῖρα*, f. *ball.*
ἐχθρός, enemy.	*νεᾱνίας*, m. *young man.*
στέφανος, m. *garland.*	*θάλασσα*, f. *sea.*
δοῦλος, m. *slave.*	*μῦθος*, m. *tale, legend.*

Himself, ἑαυτόν or *αὐτόν.* *Who? τίς;*
Towards, πρός (with *accusative*).

Obs. 1) *αὐτόν* (with *smooth* breathing) = *him.*
αὐτόν (with *rough* breathing) = *himself.*
2) *Τίς*; '*who?*' retains its *acute* accent even in a sentence.

The substantives in ας, ος, in the preceding list, form their accusatives by changing ς into ν. Those in α form it by adding ν.

37 *The Article.*] *a*) Observe ὁ, ἡ: οἱ, αἱ, are *atonic*: the genitives and datives *perispomena*: the other cases *oxytone*. *b*) The *article* is often equivalent to a weakened possessive; and is construed by *my, your, his, her, their.*

	Singular.			Plural.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά.

		m.	*f.*	*n.*
Dual.	N. A.	τώ	[τά]	τώ
	G. D.	τοῖν	[ταῖν]	τοῖν.

a) In the Dual the feminine is more commonly τώ, τοῖν, than τά, ταῖν. Τά (as *fem. dual*) is very uncommon.

Exercise 5.

a) 1. Βλάπτουσί σε. 2. Βλάπτει τὸν ἐχθρόν. 3. Πλέξει τὸν στέφανον. 4. Ὁ δοῦλος τρίβει τὸ φάρμακον. 5. Ῥίπτει τὸν δίσκον. 6. Τὸν μὲν δίσκον ῥίψω, τὴν δὲ σφαῖραν οὔ. 7. Βλέψει πρὸς τὸν νεανίαν. 8. Ὁ νεανίας λέξει τὸν μῦθον. 9. Ὁ δοῦλος πείσει τὸν νεανίαν. 10. Πείσομέν σε. 11. Σὲ μὲν πείσουσιν*, ἐμὲ δὲ οὔ. 12. Ἐχθρός ἐστιν. 13. Δοῦλός ἐστιν.

(1. Account for the *two* accents on βλάπτουσί. 2. Why does ἐχθρόν retain the *acute?* 5. Why does ῥίπτει take a rough breathing? 11. Why does οὔ take an accent? 12. Why does ἐχθρός take the acute? 13. Why does δοῦλός take two accents in this sentence, and not in 9?)

b) 1. The young-man will anoint himself. 2. The young-man will persuade the slave. 3. Who will hide me? 4. He is hiding himself. 5. He loves himself. 6. Who is looking towards the young-man? 7. Who is weaving the garland? 8. They are injuring you. 9. It is a discus. 10. It is a legend. 11. They are throwing the ball. 12. They will throw the ball, but not the discus[41].

Lesson 6.

(*First Declension, Feminine.*)

Terminations of Feminine Nouns of the First Declension.

	Singular.		Plural from both η and α.
Nom.	α	η	αι
Gen.	ᾱς or ης	ης	ῶν (circumflexed)
Dat.	ᾳ or ῃ	ῃ	αις
Acc.	αν	ην	ᾱς
Voc.	α	η	αι

Dual. Nom. Acc. ᾱ. Gen. Dat. αιν.

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* The third plural has sometimes a ν added, called ν ἐφελκυστικόν. It usually takes this before a vowel.

40 The gen. ας and dat. ᾳ belong to nouns that end in ρα, or in α preceded by a *vowel* (α *pure*) [together with ἀλαλά, and some proper names in ᾱ: Ἀνδρομέδᾱ, Λήδᾱ, &c.]. The rest in α take ης, ῃ.

On the accentuation.] The accent remains, as long as the general rules [22, *b*, *c*] will let it, on the same syllable; with the exception of the gen. plural, which in this declension is always *perispomenon*.

1) If the accent is on the last syllable, it remains indeed on that syllable, but is changed into the *circumflex* in the *gen.* and *dat.* of all numbers. Thus, τιμή, τιμῆς, τιμῇ, τιμῶν, τιμαῖς, τιμαῖν.

2) In the nom. plural, αι is considered *short* with respect to *accentuation*: hence, if the penult has a *diphthong* or *long vowel*, an acute on that syllable is changed into the circumflex. For instance, γνώμη has nom. plural γνῶμαι.

3) When the final syllable becomes long, the *circumflex* cannot stand on the penult [22, *c*]: σφαῖρᾰ cannot have σφαῖρᾱς. Hence the accent must be the *acute*, since that accent *can* stand on the penult, whatever the quantity of the final may be: σφαῖρα, gen. σφαίρας.

4) If the word be proparoxytone (which it cannot be, unless the final ᾰ is short), no accent *can* stand on the antepenult when the final becomes long. It is necessary therefore to move the acute one place to the right: ἴχινα, gen. ἰχίνης.

41 VOCABULARY 4. { α, G. ης, is *always short.* / α, G. ας, is *mostly long.* } See Note 3.

Ἐρέτρια, *Eretria.*
φιλοσοφία, *philosophy.*
ψυχή, *the soul, the mind.*
ἀρετή, *virtue.*
ὠφέλεια, *benefit, profit.—a blessing.*
ζημία (damnum), *loss, injury, penalty.—a calamity.*
βλάβη, *hurt.*
μοῖρα, *fate.*
ἀδικία, *injustice.*
δικαιοσύνη, *justice* (as habit).
ἡδονή, *pleasure.*
σοφία, *wisdom.*

δουλείᾱ, *slavery.*
ἀμαθία, (brute) *ignorance.*
μανία, *madness.*
συμφορά, *calamity.*
ἀνάγκη, *necessity, compulsion.*
κόρη, *damsel.*
βία, *force, violence.*
ὀργή, *anger.*

φεύγ-ειν, *to fly from.*
διώκ-ειν, *to pursue.*
εἴκ-ειν, *to yield.*

Not, with imperatives, is μή.
Both—and, καί—καί; τέ καί (τέ is enclitic [34]), or τέ . . . καί (with a word or words between). Τὲ καί often = '*and*' only.

Abstract substantives (e. g. the names of *virtues*, *vices*, &c.) often take the article, which will not be construed in English.—*Proper names* often take the article when they have been lately mentioned; or when they are the names of *well-known* persons or places.

Exercise 6.

(Ἄρχειν governs the *gen.*; εἴκειν the *dat.* Cf. 541.)

a) 1. Μὴ βλάπτε τὴν Ἐρέτριαν. 2. Οὐ βλέπει πρὸς φιλοσοφίαν. 3. Ἄρχε τῆς ψυχῆς. 4. Ἡ ἀρετὴ οὐ βλέψει πρὸς ὠφέλειαν. 5. Τοῦτο ἐμοὶ[a] ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. 6. Ἡ μοῖρα ἄρχει βλάβης τε καὶ ὠφελείας. 7. Φεῦγε τὴν ἀδικίαν. 8. Τὴν μὲν ἀδικίαν φεῦγε, τὴν δὲ δικαιοσύνην δίωκε. 9. Εἴκε τῇ βίᾳ. 10. Μὴ εἴκε ταῖς ἡδοναῖς. 11. Φεῦγε τὴν τῶν ἡδονῶν δουλείαν. 12. Τῇ μὲν σοφίᾳ εἴκε, τῇ δὲ ἡδονῇ μὴ εἴκε. 13. Ἡ μὲν ἀρετὴ σοφία ἐστίν, ἡ δὲ ἀδικία ἀμαθία τε καὶ μανία. 14. Ταῖς συμφοραῖς εἴκομεν. 15. Μὴ βλάπτε τὰ (or τῷ) κύρᾱ. 42

[a] *To me.*

b) 1. We yield to force and necessity. 2. Pursue virtue. 3. You will look to profit. 4. Pursue both justice and virtue. 5. We will yield to necessity, but not to force. 6. Rule-over your (*say* 'the') anger. 7. We will yield to the compulsion of calamities. 8. Do not yield to the slavery of pleasure.

Lesson 7.

(*First Declension* continued. *Contracts. Masculines.*)

Contracted feminine Nouns of the first.] Some feminines of the first end in ῆ, ᾱ, contracted respectively, from *έα*, *άα*. They are declined regularly as if from η, α; but every case is a *perispomenon*. (Συκέα=) συκῆ, συκ-ῆς, συκ-ῇ, &c.: (μνάα=) μνᾱ, μνᾶς, μνᾷ, &c. 43

Masculine Nouns of the First.

Terminations of ης and ᾱς. 44

	S.		Pl. (as f. nouns)	Dual (as fem.)
N.	ης	ᾱς	αι	
G.	ου	ου	ῶν circumflexed	N. Acc. V. ᾱ
D.	ῳ	ᾳ	αις	Gen. Dat. αιν.
Acc.	ην	ᾱν	ᾱς	
Voc.	η, ᾰ	ᾱ	αι	

45 *a*) Vocative.—Those in ης have voc. η, except the following, which have ᾰ. (1) Those in της. (2) Those compounded of a substantive and verb, that simply append ης to the verbal root: γεωμέτρης, *geometer*: ἀρτοπώλης, *breadseller, baker*. (3) National names: Πέρσης, *a Persian*:—but Πέρσης, *Perses*: V. Πέρση.

b) The rules of accentuation are the same as for feminines [46].—Δεσπότης irregularly throws back its accent in Voc. (ὦ δέσποτα), and χρήστης, *usurer*, has gen. pl. χρήστων.

46 Some in ῆς, contracted from εας, are declined regularly, but every case is perispomenon. (Ἑρμέας =) Ἑρμῆς, οῦ, ῇ, ῆν, &c.

(*a*) Several masculines in ᾱς have the Doric genitive in ᾱ: viz. πατραλοίας, *a parricide*, μητραλοίας, *a matricide*, ὀρνιθοθήρας, *a bird-catcher*; also several proper names, as: Σύλλας, G. Σύλλα; and contracts in ᾱς, βορρᾶς (from βορίας): G. βορρᾶ. (*b*) A few proper names have the (Ionic) Gen. in εω, even in the Attic dialect: e.g. Τήρης, Θάλης, Τήρεω, Θάλεω. [Observe the *irregular* accent.]

47 Vocabulary 5.

Πέρσης, *a Persian*.
Πέρσης, *Perses* (proper name).
γῆ, *land, earth*.
θάλασσα, *sea*.
οἰκέτης, *domestic*.
χρή (= oportet), *one ought; we ought*.
οὐδέ (ne . . . quidem) *not even*.
ὀργή, *anger*.
ἀρτοπώλης, *baker*, properly *breadseller*.
βιβλιοπώλης, *bookseller*.
γεωμέτρης, *geometer*.
δεσπότης, *master* (V. δέσποτᾰ).
μνᾶ (= μνάα), mina (*a coin*).
γαλῆ (= γαλέη), *weasel*.
γαλῆ ἀγρία, *a ferret* (ἀγρία f. adj., *wild*).
πέντε, *five*.
Ἀθηνᾶ (-ᾶ = -άα: Athênê), *Minerva*.
Ἑρμῆς (Hermês), *Mercury*.
σοφία, *wisdom*.
ἐπιθυμία, *desire*.
μαθητής, *disciple, pupil*.
πολῖτης, *citizen*.
ναύτης, *sailor*.
κολάζειν, *to chastise*.
ἔχειν, *to have* (takes *rough* breathing in future).
συκῆ (-ῆ = έα), *fig-tree*.
φυτεύειν, *to plant*.
θηρεύειν, *to hunt*.
θαυμάζειν, *to admire*.
χαῖρε, *hail* (imperat. of χαίρω).
νή (with acc.), '*by*' in swearing *by* a deity.
Βορρᾶς, Boreas, *the north wind* [46, *a*].
Μασκᾶς, ὁ, *the Mascas* (*a river in Mesopotamia*). Gen. like Βορρᾶς.
Γέλᾱς, ᾱ, *a river in Sicily*.
ἐργάτης, *labourer, cultivator*.

To speak ill (or *evil*) *of*, κακῶς λέγειν, with acc. of person.

48 The Infinitive Mood with the article answers to our participial substantive: τὸ λέγειν, *to say*, or (*the*) *saying*; τοῦ λέγειν, *of saying*; τῷ λέγειν, *by saying*, or (with governed case interposed) τῷ ταῦτα λέγειν, *by saying these things*. It may be governed by pre

positions, &c., just like any other substantive: ἀπὸ (48) τοῦ λέγειν· τῇ τοῦ λέγειν ῥώμῃ, &c.

Exercise 7.

(Go through πολίτης. νεανίας.—νίκη. πεῖρα. συκῆ.)

☞ In Greek the adjective sometimes *follows* its substantive, the *article* being repeated: e.g. '*the boy the good* (one).'

a) 1. Ὁ Πέρσης ἄρχει[a] τῆς τε γῆς καὶ τῆς θαλάσσης. 49
2. Οὐδ' οἰκέτας χρὴ ὀργῇ κολάζειν. 3. Ὁ ἀρτοπώλης πέντε μνᾶς ἔχει. 4. Ὁ Προμηθεὺς[b] κλέπτει Ἀθηνᾶς τὴν σοφίαν. 5. Ὦ Πέρση, μὴ εἴκε τῇ τοῦ ἄρχειν ἐπιθυμίᾳ. 6. Φεῦγε, ὦ Πέρσα. 7. Ὁ ἐργάτης συκᾶς φυτεύει. 8. Οἱ Γελωνοὶ[c] γῆς ἐργάται εἰσίν. 9. Θηρεύσομεν τὰς γαλᾶς τὰς ἀγρίας. 10. Τὴν τοῦ γεωμέτρου σοφίαν θαυμάζομεν. 11. Νὴ τὴν Ἀθηνᾶν ποιήσω ταῦτα. 12. Χαῖρε, ὦ δέσποτα. 13. Χαῖρε καὶ σύ, ὦ βιβλιοπῶλα. 14. Περιεῤῥεῖτο[d] Κορσωτὴ[e] ὑπὸ τοῦ Μασκᾶ. 15. Τὸ ὄνομα ἦν[f] ἀπὸ τοῦ Γέλᾶ. 16. Διοκλῆς[g] ξένος[h] ἦν Θάλεω. 17. Τὴν τοῦ ὀρνιθοθήρα τέχνην θαυμάζομεν.

[a] 690. [b] *Prometheus*, 539. [c] *The Geloni.*
[d] *Was flowed around* = was surrounded: ὑπό, with gen. = *by*.
[e] *Corsōté.* [f] Τὸ ὄνομα *the name*, ἦν *was*, ἀπό *from* (with *gen.*).
[g] *Diocles.* [h] A *guest* or *host*; a *guest-friend.*

(1. Why has τε no accent? 2. Why is ὀργῇ perispomenon? 8. Why does εἰσίν retain its accent after ἐργάται? 13. What is the quantity of the *a* in βιβλιοπῶλα?)

b) 1. The Persians are-masters of the sea. 2. The labourers are planting a fig-tree. 3. O labourer, plant the fig-tree. 4. By Hermês, I will not do this. 5. They yield to the desire of having disciples. 6. The geometers have pupils. 7. O geometer, do not yield to the desire of talking. 8. Do not speak evil of the citizens. 9. Hail! O baker. 10. By Athênê, I will have the sphere. 11. By Hermês, I will plant the fig-trees. 12. One ought not to plant even a fig-tree.

Lesson 8.

50 (*Second Declension.—Terminations* ος, ον.)

		m. f.	n.			m. f.	n.
Sing.	Nom.	ος,	ον	Plur.	N. V.	οι,	ᾰ
	Gen.	ου			Gen.	ων	
	Dat.	ῳ			Dat.	οις	
	Acc.	ον,	ον		Acc.	ους,	ᾰ.
	Voc.	ε,	ον				

	m. f.	m. f.
Dual.	N. A. V. ω.	G. D. οιν.

51 The Vocative of words in ος sometimes ends in ος; as: ὦ φίλε and ὦ φίλος; always ὦ θεός.

52 Accentuation. The accent remains on the syllable which is accented in the nominative, as long as it can: except in the vocative ἄδελφε, from ἀδελφός, *a brother*. The termination οι in the plural, like αι in the first declension, is considered *short* with reference to accentuation. The change of the accent is like that in the first declension (40), except that it is only *oxytones* (not *all* words, as in the first declension) that become *perispomena* in the genitive plural (ἰατρός· ἰατρῶν). The rest are *paroxytones*.

53 Vocabulary 6.

(Words in ος of which nothing is said, are masculine).

Λήκυθος, ἡ, *Lecythus* (a fortress in Macedonia, near Toröne).
ἱερόν, *a temple*; prop. neut. adj. from ἱερός, *holy*.
δῶρον, *a gift*.
θεός, *god*.
λόγος, *word, speech, reason*.
δικαστής, *judge, juror*.
ἔργον, *work, action*.
ἄνθρωπος, *man*.
ξένος, *stranger, host, guest*.
ἰατρός, *physician*.
λύπη, *sorrow*.
πεδίον, *plain*.
πελταστής, *targeteer*.
πολέμιος, *an enemy*: prop. adj. *hostile*.
ὁδός, ἡ, *way, road*.
στρατιά, *army*.
φροντίζειν, *to care for* (governs gen. by 687).
δρόμος, *running*.
θεῖν (= θέ·ειν), *to run*. Δρόμῳ θεῖν is stronger; *to run at full speed; to run to the charge* (of soldiers).
προ-άγειν (*to lead forward*): *to march forward; to advance* (trans.).
δέκα, *ten*, indecl.
ὡς, *as* (*as if were* =), *about*.
στάδιον, *stadium* (= 606¾ English feet); pl. στάδιοι or στάδια.
πέτρα, *rock*.
λίθος, *stone*.
σπείρειν, *to sow*.
χρῦσός, *gold*.
ἄργῦρος, *silver*.
λῆρος, *mere talk, mere stuff, nonsense*.
κατέχειν, *to restrain*.
φόβος, *fear*.
ὅτι, *that*.
ἵππος, *horse*.
ὄνος, *ass*.

When a substantive with the article has a dependent genitive, the genitive usually either (1) stands between the article and its substantive, or (2) follows the substantive with a second article: thus, 54

1. ἡ τῶν παλαιῶν σοφία.	τὸ τῆς ἀρετῆς κάλλος.
2. ἡ σοφία ἡ τῶν παλαιῶν.	τὸ κάλλος τὸ τῆς ἀρετῆς.

a) In the first order (ἡ τῶν παλαιῶν σοφία) neither notion has any preponderance of emphasis over the other; the order with the repeated article (ἡ σοφία ἡ τῶν παλαιῶν) is used, when the speaker wishes *to dwell upon* the notions separately. The reason *may* be, to add an *ironical* or *contemptuous* meaning to one of them.—(*β*) The following are rarer orders:—3. Ἡ σοφία τῶν παλαιῶν. 4. Τῶν παλαιῶν ἡ σοφία.

Words that modify a substantive are interposed, in Greek, *between* it and the article; or *follow it* with the article repeated. 55

(Eng.) The guards *from the city*.
(Greek.) 1. *The* from the city *guards*.
2. *The guards* the from the city.
(Eng.) The *guards summoned to attend the king*.
(Greek.) 1. *The* the king to attend summoned *guards*.
2. *The guards the* the king to attend summoned.

Exercise 8.

(Go through λόγος, νῆσος (ἡ), ὁδός (ἡ), ἱμάτιον, λύπη, στρατιά.)

a) 1. Ἔστιν[a] ἐν τῇ Ληκύθῳ Ἀθηνᾶς ἱερόν. 56
2. Δῶρα θεοὺς πείθει[b]. 3. Πείσει τοῖς λόγοις τοὺς δικαστάς. 4. Δίωκε καλὰ ἔργα. 5. Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν. 6. Χαῖρε, ὦ ξένε. 7. Λύπης ἰατρός ἐστιν ἀνθρώποις λόγος. 8. Οἱ ἐκ τοῦ πεδίου πελτασταὶ δρόμῳ θέουσιν, οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ φεύγουσι. 9. Προάγει ὁ Χειρίσοφος τὴν στρατιὰν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους. 10. Εἰς πέτρας τε καὶ λίθους[25] μὴ σπείρε. 11. Μὴ εἶκε τῇ τοῦ χρυσοῦ τε καὶ ἀργύρου ἐπιθυμίᾳ. 12. Λέγομεν ἔργοις, ὅτι λῆρος πρὸς[28] χρυσόν τε καὶ ἄργυρόν ἐστιν ἡ ἀρετή. 13. Πλέξομεν τοὺς στεφάνους. 14. Τὰς ἐπιθυμίας οὐ λόγῳ κατέχει, ἀλλ' ἀνάγκῃ καὶ φόβῳ.

[a] *There is.* In this sense ἔστιν (at the head of a sentence) keeps its accent. [b] Neuter plurals usually take a sing. verb.

b) 1. The horse is pursuing the ass. 2. Do not yield to the enemy. 3. Restrain the desires of the soul by reason. 4. The citizens do not care-for the strangers. 5. We will march- the army -forward[c] about five stadia. 6. The enemy fly through fear (730). 7. Yield not

(56) to the fear of the enemy. 8. In our words pleasure is mere-nonsense to[20] virtue, but by our actions we declare that virtue is mere-nonsense to pleasure. 9. Gifts persuade the souls of men.

[c] These hyphens mean that *march-forward* is translated by one word.

Lesson 9. (Augment. Imperfect.—Contracts of Second Declension.)

57 The Imperfect (of the Indicative Active) is formed from the root of the Present by adding **ον**, and prefixing the *augment*.

58 If the verb begins with a consonant, the augment is **ε** prefixed; this is called the *syllabic* augment, because it forms a *syllable*. **Λύ-ω**, Imperf. **ἔ-λυ-ον**. **Τύπτ-ω**, Imperf. **ἔ-τυπτ-ον**.

59 If the verb begins with a vowel, this vowel is *changed* (the *changed vowel* being called the *temporal* augment); (1) **ε, α, ο** are changed into the corresponding long vowels, **η, η, ω**. (2) The diphthongs **αυ, αι, οι**, become **ηυ, ᾳ, ῳ**: **ᾳ** becomes **ᾳ**. (3) **ῐ, ῠ**, are lengthened into **ῑ, ῡ**. (4) **ει, ευ, ου**, and the long vowels **ῑ, ῡ, η, ω** are unaugmented*. P is *doubled* after the augment: **ῥίπτω, ἔῤῥιπτον**.

60 The terminations of the persons are:

				Thus		
S.	**ον,**	**ες,**	**ε**	*S.* **ἔ-τυπτ-ον,**	**ἔ-τυπτ-ες,**	**ἔ-τυπτ-ε**
D.		**ετον, έτην**		*D.*	**ἐ-τύπτ-ετον, ἐ-τυπτ-έτην**	
P.	**ομεν, ετε,**		**ον**	*P.* **ἐ-τύπτ-ομεν, ἐ-τύπτ-ετε, ἔ-τυπτ-ον.**		

61 *Contracts of the Second Decl.*] Some nouns in **εος, οος, εον, οον** are contracted throughout. The terminations, as contracted, will be:

Sing.	*Dual.*	*Plur.*
{**δος**, **ἰον**} **οῦς** | **οῦ, ῷ, οῦν**	**ώ, οῖν**	{**οῖ, ῶν, οῖς, οῦς** / **ᾶ, ῶν, οῖς, ᾶ.**

The *dual* **ώ** is (irregularly) *oxytone*. Neuters contract **εα** into **ᾶ** (not) **ῆ**, to preserve the *distinctive a* of a neuter plural. The gen. pl. from **εον** is generally open: **ὀστέων** (not **ὀστῶν**). The substantive **κάνεον** is accented **κανοῦν** (though *regularly* it should be **κάνουν**).

☞ The compounds of **νοῦς, πλοῦς** are *paroxytone* throughout. [Learn Paradigms 6, *a*, *b*, *c*.]

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* Sometimes, however, **ευ** is augmented into **ηυ**, and **ει** is sometimes augmented in **εἰκάζω**, Impf. (sometimes) **ἤκαζον**.

VOCABULARY 7. 62

πλοῦς, *voyage.*
ῥοῦς, *stream.*
νοῦς, *mind, reason.*
διάπλους, *a passage* (*across*).
περίπλους, *a sailing round; a voyage round.*
υἱδοῦς, *grandson.*
ἔσπλους, *entrance* (*into a port*).
Ἀθῆναι, *Athens.*
Κήναιον, *Cenæum.*
Εὔβοια, *Eubœa.*
Αἰήτης, *Æëtes.*
βασιλεύειν, *to reign; to be a king.*
Φασιανοί, *the Phasiani.*
Σικελία, *Sicily.*
ὀκτώ (indecl.), *eight.*
ἐλάχιστος, *very short; shortest.*
ἀπέχειν, *to be distant from* (gen.).
Καρχηδών, *Carthage.*
ναῦς, ἡ, *ship.*
ἰσχῦρός, *strong.*
ὄχλος, *mob; crowd.*
Λακεδαιμόνιος, *a Lacedæmonian.*
Μουνυχία, *Munychia* (a port at Athens).
ἐμφράττειν, *to bar* (a passage).
φίλος, *friendly.*
οἰκίζειν, *to colonize.*
χώρα, *country.*

Exercise 9.

a) 1. Ἐξ Ἀθηνῶν βραχύς[a] ἐστιν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας. 2. Αἰήτου υἱδοῦς ἐβασίλευε[b] τῶν Φασιανῶν. 3. Σικελίας περίπλους ἐστὶν ὡς ὀκτὼ ἡμερῶν[c]. 4. Ἐλάχιστον πλοῦν Καρχηδὼν Σικελίας[d] ἀπέχει. 5. Ἡ ναῦς φέρεται[e] κατὰ ῥοῦν. 6. Ἰσχῦρὸν[f] ὄχλος ἐστίν, οὐκ ἔχει δὲ νοῦν. 7. Οἱ Λακεδαιμόνιοι ἦρχον[b] τοῦ ἐς Μουνυχίαν ἔσπλου. 8. Οἱ Λακεδαιμόνιοι ἐν νῷ ἔχουσι τοὺς ἐς τὴν Μουνυχίαν ἔσπλους ἐμφράττειν. 9. Ἐρρίπτε τὸν δίσκον. 10. Ἔπειθε τοὺς ξένους. 11. Ἐτύπτετε τοὺς οἰκέτας. 12. Οἱ Γελωνοὶ ᾤκιζον τὴν χώραν. 13. Ἤλειφες τὸν δεσπότην. 63

[a] *Short:* masc. adj. [b] 690. [c] ἐστὶν ὀκτὼ ἡμ. 675. (3) . . . . ὡς (= *as* it were) = about. [d] ἀπ. Σικελ. 672. ἐλ. πλοῦν may be considered an acc. *cognatæ significationis*, 745. [e] φέρεται, *is borne along*, κατά, *down* (acc.). [f] Nom. sing. neut.; 530.

b) 1. We are barring the entrance into the Munychia. 2. He was telling the legend. 3. We shall be masters of the entrance. 4. You (*pl.*) were masters of the entrances into the Munychia. 5. Ye will hurl the quoits. 6. The two young men were hurling quoits. 7. You (*pl.*) were looking towards profit. 8. We will not yield to the desire of looking to (πρός) profit. 9. You (*pl.*) were reigning over the Persians. 10. You (*pl.*) were colonizing the country of the Geloni.

Lesson 10.

(*Future of the Indicative from verbs in* ζω, εω, αω, οω. —*Adjectives in* εος, οος [= ους].)

64 From verbs whose root ends in ζ, the *sigmated* root is generally formed by changing ζ into ς: as θαυμαζ, θαυμᾰς.

(From verbs in αζω, ιζω, the futures ασω, ισω have the penult *short*.)

65 For verbs whose roots end in ε, α, ο, these vowels are lengthened into η, η, ω, before ς is added. A root ending in a *doubtful* vowel usually has it *long* in the fut.: λύ-ω, λῡ́σω.

Simple root.	Sigmated root.	(Fut. Indic. adds ω to the *sigmated* root. Pres.	Fut.
φιλε-	φιλη-σ	φιλέω	φιλήσω
τιμα-	τιμη-σ	τιμάω	τιμήσω
ὀχυρο-	ὀχυρω-σ	ὀχυρόω	ὀχυρώσω

66 *Adjectives in* εος, οος.] In the case of adjectives in εος, οος contraction takes place, which, in some instances, deviates from the general rules [Note 6, p. 126], the distinctive terminations (as α in the neut. plur., ας in the acc., and αις in the dat. plur.) being always left unchanged in contraction. From χρύσεος the contracted forms are (irregularly) *perispomena*; except (probably) ώ of the dual (as in ὀστώ). Learn Paradigm 6.

If another vowel or ρ precedes εος, the feminine is contracted, not into ῆ, but into ᾱ; e. g.

(ἐρέος =) ἐρεοῦς, ἐρεᾶ, ἐρεοῦν, *woollen*.
(ἀργύρεος =) ἀργῦροῦς, ἀργυρᾶ, ἀργυροῦν, *silver*.

68 Such compound adjectives in (οος) ους as are formed from contracted substantives of the second declension (νοῦς, πλοῦς), are accented throughout on the *penult* [εὔνους, εὔνου, &c.; nom. pl. *m.* εὖνοι] undergo no contraction in the three similar cases of the neut. plur.; e. g. ἄνοα (from ἄνους), ἄπλοα (from ἄπλους, *not seaworthy*); but ἁπλᾶ, from ἁπλοῦς (*simplex*).

69 VOCABULARY 8.

ἁπλόος, ἁπλοῦς, *simple*.
διπλόος, -οῦς, *double*.
χρύσεος, -οῦς, *golden*; (*of*) *gold*.
ἀργύρεος, -οῦς, (*of*) *silver*.
χάλκεος, -οῦς, (*of*) *brass* or *bronze*; *brazen*.
σιδήρεος, -οῦς, (*of*) *iron*.
θάνατος, ὁ, *death*.

φιάλη, ἡ (= *patera*); *bowl; (shallow) cup.*
κύπελλον, *cup, goblet.*
ἄπιστος, *unfaithful; faithless; suspected.*
βάρβαρος, *barbarian* (a term used of all who were *not* Greeks).
θύρα, ἡ, *door.*
πύλη, *gate.*
κλεῖθρον, *bolt, bar.*
κοῖλος, *hollow.*
δακτύλιος, *ring.* (69)
ὀπλή, *hoof.*
κέντρον, *prick.*
ἄνοος, ἄνους, *senseless.*
εὔνοος, εὔνους, *well-disposed (towards); well-affected (towards).*
δύσνοος, δύσνους, *ill-disposed, ill-affected.*
τιμάω, *to honour.*
φιλέω, *to love.*
ὀχυρόω, *to make-fast.*
οἰκίδιον, *small-house; house.*

Exercise 10.

(Learn Paradigm 7.)

a) 1. Ἁπλοῦς ἐστιν ὁ τῆς ἀληθείας λόγος. 2. Τὸ κύπελλόν ἐστιν ἀργῦροῦν. 3. Ὁ θάνατος λέγεται[a] χαλκοῦς ὕπνος. 4. Φιάλας ἔχει χρυσᾶς τε καὶ ἀργυρᾶς. 5. Οὐκ ἐχθροὺς τοὺς Θεσσαλοὺς διώκομεν ἀλλ' εὔνους. 6. Τοῖς μὲν εὔνοις τῶν βαρβάρων ἀπίστους ἡμᾶς[b] ποιοῦσιν, τοῖς δὲ πολεμίοις ὠφελίμους. 7. Ὁ νεανίας ἐθαύμαζεν ἵππον χαλκοῦν κοῖλον καὶ χρυσοῦν δακτύλιον. 8. Τὰς πύλας σιδηροῖς κλείθροις ὀχυρώσομεν. 9. Οἱ ἵπποι λακτίζουσιν ἀλλήλους[c] σιδηραῖς ὁπλαῖς. 10. Τοῖς Ἀθηναίοις οὔτε ἄπιστοί ἐσμεν οὔτε δύσνοι. 11. Ὁ δοῦλος ἐλάκτιζε πρὸς τὰ κέντρα. 12. Τὴν τοῦ βιβλιοπώλου θύραν λακτίσομεν. 13. Διπλοῦν ἐστι τὸ οἰκίδιον. 14. Ἄνοά ἐστι τὰ παιδία. 15. Τιμήσομεν τοὺς δικαστάς. 16. Φιλήσω τὸ παιδίον. 70

[a] *is called.* [b] *us.* [c] *one another, each other.*

b) 1. The bowl is silver. 2. The cup is of-gold, but the bowl not. 3. He has both gold and silver cups. 4. You shall make-fast the gate with an iron bar. 5. The horse will kick the ass. 6. We are ill-affected towards[d] the Persians, but well-affected towards the Athenians. 7. They are not ill-affected either to the Athenians or the Lacedæmonians (*Say:* 'neither to the Athenians nor to the Lacedæmonians are they ill affected'). 8. You will honour neither geometrician nor the judge.

[d] Say, *to* (dat.).

Lesson 11. (*First Aorist Active.*)

71 *First Aorist.*] The first Aorist Indicative of the Active voice is formed by adding ᾰ to the *sigmated* root* [or root of future, 16; 65], and prefixing the augment [59]:

Root.	Sigmated root.	Aorist.
ῥιπτ-	ῥιψ-	ἔῥ-ῥιψ-ᾰ
βλεπ-	βλεψ-	ἔ-βλεψ-α
λεγ-	λεξ-	ἔ-λεξ-α
πειθ-	πεισ- (for πειθς)	ἔ-πεισ-α
ἀρχ-	ἀρξ-	ἦρξ-α
φιλε-	φιλησ-	ἐ-φίλη-σα.

The terminations are: ᾰ, ᾰς, ε
ᾰτον, ᾰτην
ᾰμεν, ᾰτε, ᾰν.

The accent is as far back as possible. It will therefore be on the *antepenult of hyperdisyllables*, except in ᾰτην.

72 VOCABULARY 9.

Ὀρέστης, *Orestes.*
φίλος, *friendly*; as subst. *a friend.*
μυελός, *marrow.*
ἔνιοι (pl.) *some*; ἔνιαι, ἔνια.
φυσικός (physicus), *a natural philosopher.*
πόλεμος, *war.*
πολέμιοι (hostes), *enemies*; *the enemy.*
μέτοικος, *resident-alien, resident-foreigner.*
στρατηγός, *general.*
κλέπτ-ειν, *to steal.*
θήγ-ειν, *to wet, to sharpen.*
κρύπτ-ειν†, *to hide.*
κεφαλή, *head.*
γλῶσσᾰ, *tongue.*
βασίλισσα, *queen.*
τὸν νοῦν προσέχειν (= animum applicare), *to pay attention to, attend to* [dat.].
στρατιώτης, *soldier.*
ζῶον, *animal.*

ὅλως, omnino, *at all*, after a negative.
οὐδέ (ne quidem), *not even.*
οὐ μόνον—ἀλλὰ καί, non solum—sed etiam.
Ὁ μὲν . . . ὁ δέ = *the one . . . the other.*
Οἱ μὲν . . . οἱ δέ = *these . . . . those.* / *some . . . . others.*

The article ὁ is here a *pronoun*, as it originally was in all cases.

Αὐτός (*ipse*): the oblique cases usually answer to *his, him, their, them*: αὐτοῦ = *ejus*: ἑαυτοῦ (*sui* =) *suus ipsius*, or *suus.*

Exercise 11.

(Learn the Paradigms 6, c; 7, b.)

73 *a*) 1. Λέγετε πρὸς αὐτὸν τί (= *what*) ἐν νῷ ἔχετε,

* i. e. root with ς added. † Hence the *crypt* of a church.

ὡς φίλον τε καὶ εὔνουν. 2. Τὰ τοῦ Ὀρέστου ὀστᾶ ἐκ (ἐ
Τεγέας ἔκλεψε. 3. Τῶν ὀστῶν τὰ μὲν ἔχει μυελόν,
τὰ δὲ οὐκ ἔχει· ἔνια δὲ ζῶα[a] οὐδὲ ἔχειν ὅλως μυελὸν ἐν
τοῖς ὀστοῖς λέγουσιν οἱ φυσικοί. 4. Ὁ στρατηγὸς οὐ
μόνον τοῖς πολεμίοις τὸν νοῦν προσέχει, ἀλλὰ καὶ τοῖς
ἑαυτοῦ στρατιώταις. 5. Ἡ ὀργὴ ἔθηξε τὰς ψυχάς.
6. Ὁ Πέρσης ἔκρυψε τὴν τοῦ ἄρχειν ἐπιθυμίαν. 7. Οἱ
στρατηγοὶ τὰς τῶν στρατιωτῶν ψυχὰς εἰς πόλεμον
ἔθηξαν. 8. Ἠλείψατε τὴν τῆς βασιλίσσης κεφαλήν.

[a] *Acc. c. Infin.* is used nearly as in Latin: though λέγειν is usually followed by ὅτι (*that*).

(1. Why has τε no accent? 2. Why is ἔκλεψε proparoxytone? 3. Why is the accent on the final of φυσικοί not written as the grave accent? 7. Why is στρατιωτῶν perispomenon?)

b) 1. You were throwing the quoit. 2. They threw the balls. 3. Anger sharpened his tongue. 4. This will sharpen the young-man's anger. 5. I injured Eretria, but I did not injure the country of the Geloni. 6. The just judge did not look to[29] his own advantage. 7. You said by your deeds, that justice °is idle-talk to[29] profit; but with your tongues you did not say this. 8. They injured not only the resident-foreigners, but also the citizens. 9. You persuaded not only the resident-foreigners, but also the judges.

Lesson 12.

(*Attic Second Declension.*)

Several substantives have the endings ως (masc. 7
and fem.) and ων (neut.) instead of ος and ον, and
retain the ω through all the cases instead of the regular vowels and diphthongs [50], *subscribing* ι where the regular form has ῳ or οι.

Thus: ου, ε, α	become ω	οι	becomes ῳ
ος	becomes ως	οιν	becomes ῳν
ων	becomes ων	οις	becomes ῳς.
ους	becomes ως		

75 Henco the terminations are:

	N.	G.	D.	Acc.	Voc.	
Sing.	ως,	ω,	ῳ,	ων,	ως	Dual.
Pl.	ῳ,	ων,	ῳς,	ως,	ῳ	
Neut. S.	ων,	ω,	ῳ,	ων,	ων	ω, ῳν.
Pl.	ῳ,	ων,	ῳς,	ω,	ῳ	

76 Some adjectives follow this declension, having ως masc. and fem., ων neut. Such are ἵλεως, *propitious*, ἔμπλεως, *full*, &c. [Learn Paradigm 6.]

Some of these substantives drop ν in the acc. So the regular acc. of ἕως (ἡ), *dawn*, is ἕω. Λαγώς (*hare*) has more frequently ω than ων: so Ἀθως, Κίως Κῶς, Τίως: the adjective ἀγήρως has ων or ω in *acc. masc.* and *fem.*

77 Accentuation.—*Proparoxytones* in εως, εων retain the accent upon the *antepenultimate* through all the cases of all the numbers; the two syllables εως, εων, &c., being reckoned as one.

Oxytones in ώς remain such, even in the *genitive* singular, as: λεώ (against 40, 1).

78 Vocabulary 10.

Ἅλως, ἡ, *halo.*
νεώς, ὁ, *temple.*
ταώς, ὁ, *peacock.*
λαγώς, *hare.*
Μίνως, *Minos.*
Ἀνδρόγεως, *Androgeus.*
ἵλεως, *propitious.*
ἔμπλεως, *full.*
ἕως, ἡ, *dawn.*
ἀγήρως, *undying* (prop. *not subject to old-age*).
κύκλος, ὁ, *circle.*
ὅλος, η, ον, *whole.*
πολλάκις, *often.*
ἥλιος, *sun.*
σελήνη, *moon.*
λαμπρός, *bright.*
ἄστρον, *heavenly body; star.*
ἴπαινος, *praise.*
Ἥρα, *Juno.*
Δελφοί, *Delphi.*
ᾠόν, *egg.*
ὑπηνέμιος, *windy:* ὑπ. ᾠόν, *a wind-egg* (producing no chicken).
Αἰτωλία, *Ætolia.*
ὀλίγον, *a little.*

Ῥωμαῖος, *Roman.*
Τρωϊκός, *Trojan.*
Παλλάδιον, *Palladium.*
Κυρῖνος, *Quirinus.*
υἱός, *son.*
ἀετός, ὁ, *eagle.*
γίγν-εσθαι (fieri), *to come in being; to become.*
ἐνεδρεύ-ειν, *to plot against; lie in wait for* (insidiari).
λαμβάν-ειν, *to receive.*
τάφος, ὁ, *sepulchre, tomb.*
οἰκοδομέ-ειν (= εῖν), *to build* (a house).
φαίν-εσθαι, *to appear; to be seen.*
τίκτ-ειν, parĕre (of eggs); *to lay.*
πορεύ-εσθαι (proficisci), *to set out.*
ἀποβαίν-ειν, *to disembark.*
συλά-ειν (ᾶν), *to rob.*
τρέφ-ειν, *to nourish, feed* (of birds), *to keep.*
ἄμπελος (ἡ), *vine.*
δένδρον, *tree.*
παντοδαπός, *of every kind.*
πεδίον, *plain.*
ἐπίῤῥυτος, *well-watered.*

Deponent verbs.*] Some verbs have, like the Latin Deponents, a passive form (with some exceptions, to be afterwards explained) but active meaning. The Present Infinitive ends in εσθαι. The terminations of the Present Indicative are, 79

ομαι	ῃ	εται
όμεθον	εσθον	εσθον
όμεθα	εσθε	ονται.

Exercise 12.

(Learn λεώς, ἀνώγεων, Paradigms 8, *a*, *b*, *c*.)

a) 1. Τῆς ἅλω φαίνεται πολλάκις κύκλος ὅλος, καὶ ἴγνεται[a] περὶ ἥλιον καὶ σελήνην, καὶ περὶ τὰ λαμπρὰ τῶν ἄστρων[b]. 2. Ἀγαμήδης καὶ Τροφώνιος τὸν νεὼν τὸν ἐν Δελφοῖς ᾠκοδόμησαν. 3. Τίκτουσι καὶ οἱ ταῳὰ ὠὰ ὑπηνέμια. 4. Ἅμα τῇ ἕῳ πορεύεται ἐς τὴν Αἰτωλίαν. 5. Οἱ Ἀθηναῖοι πρὸ τῆς ἕω ὀλίγον ἀποβαίνουσι. 6. Οἱ Ῥωμαῖοι τὸ Τρωϊκὸν Παλλάδιον κατὰ γῆς ἔκρυψαν ὑπὸ τῷ νεῷ τοῦ Κυρίνου. 7. Τοὺς τῶν θεῶν νεὼς ἐσύλησεν. 8. Ἀνδρόγεως ἦν ὁ τοῦ Μίνω υἱός. 9. Οἱ ἀετοὶ τοὺς λαγὼς ἐνεδρεύουσιν. 10. Οἱ θεοὶ τοῖς ἀγαθοῖς ἵλεῳ εἰσιν. 11. Οἱ Σάμιοι τῇ Ἥρᾳ καλοὺς ταὼς τρέφουσιν. 12. Ἦν[c] ἐν Κιλικίᾳ πεδίον καλόν, ἐπίρρυτον καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων. 13. Οὗτοι[d] τὸν ἀγήρων ἔπαινον λαμβάνουσι καὶ τάφον ἐπισημότατον[e]. 14. Ἀγήρω εὔκλειαν καταλείπουσιν. 15. Εἰς τὴν ἐπιοῦσαν ἕω[f] ἥξει ὁ Πέρσης.

[a] *fit* = *is formed*, or *forms itself*. [b] The *partitive* genitive: '*the bright* ones of the stars' = *the bright stars*. [c] *There was*.
[d] *These* (persons). [e] *most famous*. [f] *by the following morning*.

b) 1. They will have the deathless life in heaven[33]. 2. From the desire of the deathless life he cultivates both virtue and justice. 3. They set-out before the dawn. 4. The boy keeps hares and peacocks. 5. The barbarians will pillage the temple of Minerva. 6. The eagle is lying-in-wait-for the hare. 7. We have the god in Delphi propitious (°to us). 8. We pursue the undying honours. 9. The gods are propitious.

* In Greek Grammar they are said to belong to the *Middle Voice*. The explanation of this term will be given afterwards.

Lesson 13. (*Third Declension.*)

81 The *usual* terminations of the *third* are:

Sing.			*Plur.*		
Nom. various			N. V. ες,		neut. ᾰ
Gen. ος			Gen. ων		
Dat. ι			Dat. σι or σιν		
Acc. α	}	neut. ᾰ as nom.	Acc. ᾰς,		neut. ᾰ
Voc. —	}				

Dual, N. A. V. ε. G. D. οιν.

82 As in the Latin third declension, the nom. of this declension seldom contains the *unaltered* root; it may generally be got from the gen. by throwing off ος.

83 By the laws of *euphony* [8, p. 128], the *t*-sounds (τ, δ, θ) and ν are thrown away before σι in the dative plural: οντσι, εντσι, αντσι, υντσι, become ουσι, εισι, ᾱσι, ῡσι.—*P*- and *K*- sounds (13) with ς become ψ, ξ, respectively.

84 Accentuation in the third declension.—*a*) The tone-syllable remains unchanged, as long as the general rules allow it to be so; as: τὸ πρᾶγμα, *an action*, πράγματος (but πραγμάτων); ὁ ἡ χελιδών, *a swallow*, χελιδόνος. [The occasional exceptions will be given as they occur.]—*b*) *Monosyllables* are accented on the *last syllable* in the *genitive* and *dative* of all numbers; and the long syllables ων and οιν are then circumflexed; as, ὁ θήρ, *a wild animal*, θηρ-ός, θηρ-ί, θηρ-οῖν, θηρ-ῶν, θηρσι(ν): but θῆρᾰ, θῆρες, &c.

Exceptions. δᾴδων, δμώων, παίδων, θώων, } So in G. D. dual (παίδοιν, φῴδων, φώτων, ὤτων, Τρώων* } &c.).

In addition to these may be mentioned the adjective πᾶς, *all, every*, and monosyll. participles, G. παντός, &c., but πάντων, πᾶσιν; στάντων, ὄντων· στᾶσιν, οὖσιν. ὁ Πάν, G. Πανός, but τοῖς Πᾶσι(ν).

85 Vocabulary 11.

φλέψ, φλεβ-ός, ἡ, *vein.*
θής, θητ-ός, *paid-labourer.*
πᾶς (= omnis), *every* (pl. *all*); gen. παντ-ός.
γέρων, γέροντ-ος (ὁ), *old man.*
παῖς, παιδ-ός, *boy.*
γράμμα, γράμματ-ος, τό, *a written character*; pl. (=literæ) *a letter; an epistle.*
ἐλέφας, ἐλέφαντ-ος, ὁ, *elephant.*

* From ἡ δᾴς, *a torch*; ὁ δμώς, *a slave*; ὁ ἡ παῖς, *a child*; ἡ θώς, *a jackall*; ἡ φώς (G. φῳδός), *a blister caused by burning*; τὸ φῶς (G. φωτός), *light*; τὸ οὖς (G. ὠτός), *the ear*; ὁ ἡ Τρώς, *a Trojan.*

μέλι, μέλιτ-ος, τό, honey.
κόραξ, κόρακ-ος, ὁ, raven or crow.
ὄνυξ, ὄνυχ-ος, ὁ, claw; talon.
ἀλώπηξ, ἀλώπεκ-ος, ἡ, fox.
λάρναξ, λάρνακ-ος, ἡ, chest; coffin.
μυκτήρ, μυκτῆρ-ος, ὁ, trunk (of elephant).
χείρ, χειρ-ός, (ἡ), hand.*
αὐχήν, αὐχέν-ος, ὁ, neck.
στόμα, στόματ-ος, τό, mouth.
πῦρ, πυρ-ός, τό, fire.
ἀρχή, beginning; commencing point.
δίς, twice.
χόρτος, ὁ, fodder.
ἰκτῖνος, ὁ, kite. (85
κρείττων, more powerful.
ταῦρος, ὁ, bull.
ἅμαξα, waggon.
κυπαρίσσινος, η, ον, of cypress.
μακρός, -ά, -όν, long.
ἔνιοι, -αι, -α, some (pl. adj.).
ἔντομον, an insect.
ἀνδριάς, ἀνδριάντ-ος, ὁ, statue.
ἑκών, ἑκόντ-ος (masc. adj.), *willing* (to be construed, *willingly*).
ὑπηρετέ-ω, I perform a service; minister (c. dat.).
πέμπ-ειν, to send.
βάπτ-ειν, to dip.

Exercise 13.

(Learn Paradigms, 10.)

a) 1. Ἡ καρδία ἐστὶν ἀρχὴ τῶν φλεβῶν. 2. Οἱ μισθωτοὶ καὶ θῆτες πᾶσιν ὑπηρετοῦσιν. 3. Τῷ νῷ δὶς παῖδες οἱ γέροντες γίγνονται[a]. 4. Ὁ Ἀλκιβιάδης πέμπει γράμματα ἐς τὴν Σάμον. 5. Τὸν τοῦ ἐλέφαντος χόρτον εἰς μέλι ἔβαψαν. 6. Τοῦ κόρακος κρείττων[b] ἐστὶν ὁ ἰκτῖνος τοῖς ὄνυξι. 7. Λύκος ὄνῳ καὶ ταύρῳ καὶ ἀλώπεκι πολέμιος[c]. 8. Λάρνακας κυπαρισσίνας ἄγουσιν ἅμαξαι. 9. Τοῖς ἐλέφασιν ὁ μυκτὴρ ἀντὶ[d] χειρῶν· τῶν δ' ἐντόμων ἐνίοις ἀντὶ στόματος ἡ γλῶττα. 10. Ὁ παῖς μακρὸν ἔχει τὸν αὐχένα[36]. 11. Ἀνεὺ πυρὸς οὐχ οἷόν τε[38] ἐστιν ἀνδριάντα χρυσοῦν ἐργάσασθαι[e]. 12. Τοῖς γέρουσιν ἑκόντες εἴκομεν. 86

[a] *become.* [b] Comparatives govern the *gen.*, which, of course, is construed by *than.* [c] Supply *ἐστί, is.* So in other examples. [d] *ἀντί*, prep. with gen. = *instead of*; hence *as good, εἶναι ἀντὶ χειρῶν* (*to be for hands* =) 'to *serve* for hands.' [e] Infin. aor. *to work; to make.*

[χρυσοῦς. Give *Imper.* and *Fut.* of ἄγω.]

* This word has χειρ- for root in χειρ-οῖν, and χειρ-σί.

86) *b*) 1. You (*pl.*) did not honour even the old-men. 2. Yield to old men[37], but not to boys[37]. 3. The boys wondered-at the elephant's trunk. 4. Elephants[37] have long trunks. 5. The boy wonders-at both the eagle's talons and the lion's mane, and especially[f] the elephant's trunk. 6. Camels[37] have long necks.

[f] *καὶ . . . δέ*, with a *word* between.

Lesson 14.

(*Present and Future of Verbs in άω. Present Participle.* [Paradigm 16.])

87 From verbs in *άω*, the *Present* Infinitive of the Active voice is contracted thus: *ά-ειν* = *ᾶν**. The terminations of the *Present Indicative* are:

				(*Contracted.*)	
ά-ω,	*ά-εις,*	*ά-ει,*	*ῶ,*	*ᾷς,*	*ᾷ*
	ά-ετον,	*ά-ετον,*		*ᾶτον,*	*ᾶτον*
ά-ομεν,	*ά-ετε,*	*ά-ουσι,*	*ῶμεν,*	*ᾶτε,*	*ῶσι.*

(Observe the *ι subscript* where the *uncontracted form has ει.*)

88 In the *sigmated root*, the *α* is mostly changed into *η*. Hence Fut. not *τιμάσ-ω*, but *τιμήσ-ω*. Aor. *ἐτίμησα*.

89 The *Present Participle* of the Act. Voice ends in *m. ων, f. ουσα, n. ον*. The *masc.* and *neut.* have Gen. *οντ-ος*, and are declined regularly after the third decl.; the *fem.* after the *first*.

90 Thus, from *τύπτ-ω* the root of the Present Participle is *τύπτοντ-* for masc. and neut.: the *nominatives* being *masc. τύπτων* (compare *λέων, λέοντ-ος*), and *neut. τύπτον*.

91 ☞ With the *article*, the participle is usually construed by a relative clause with *he, they*, &c. *Ὁ πράττων* = *he who does*; *τοῦ πράττοντος, of him who does*, &c.—*Ὁ ταῦτα πράττων* = *he who does this*. *Οἱ ταῦτα πράττοντες* = *those who do these things*.

* In modern editions, very frequently *ᾶν*.

Vocabulary 12.

92

κατα-πηδᾷν (= *-άειν*), *to leap-down.*
τελευτᾷν (= *-άειν*), *to end; to die.*
τιμᾷν (= *-άειν*), *to honour.*
ἐπαινεῖν (= *-έειν*), *to praise.*
νόμισμα (*νομίσματ-ος*), *τό*, *coin, money.*
ἀγώγιμος, *capable of being transported:* hence (of money) *current.*
Ἕλλην (*Ἕλλην-ος*), *Greek.*
ἄλλος, *η*, *ον*, *other.*
ἅρμα (*ἅρματ-ος*), *τό*, *chariot.*
φάλαγξ (*φάλαγγ-ος*), *ἡ*, *phalanx.*
οὐκέτι, *not yet; not still; no longer; now not.*
δι-έχ-ειν, *to be separated by an interval; to be distant* (*from*).
παιανίζ-ειν, *to sing the Pæan* (the Greek war-song).
ἡνίκα, *when.*
ἐμβάλλ-ειν, lit. *to cast into:* *ἐμβάλλειν εἰς* (= *ἐμβάλλειν τὸ στράτευμα εἰς —*, *to cast his men into* =) *to charge.*
αἰθήρ (*αἰθέρ-ος*), *ὁ*, *ether.*
κήρυξ, *κήρῦκ-ος*, *ὁ*, *herald.*
(On the accent of *κήρυξ* or *κῆρυξ*, see Index at end of Vol.)
ὑποφέρειν, *to offer; make an offer-of.*
σπονδαί, pl. properly *libations* = *a truce; a peace* (because *ratified* with *libations*: *σπένδ-ειν*).
προσήκ-ειν, *to belong to; to be the due of.*
ἐπιχείρημα (*ἐπιχειρήματ-ος*), *τό*, *attempt.*
πληγή, *stroke.*
τραῦμα (*τραύματ-ος*), *τό* *wound.*
αἴξ (*αἰγ-ός*, *ἡ*), *goat.*

Exercise 14.

α) 1. Τὸ σιδηροῦν νόμισμα τὸ τῶν Σπαρτιατῶν 93
ἀγώγιμον οὐκ ἦν πρὸς τοὺς ἄλλους Ἕλληνας. 2. Ὁ Κῦρος καταπηδᾷ ἀπὸ τοῦ ἅρματος. 3. Οὐκέτι τρία[a] ἢ τέτταρα στάδια διέχουσιν τὼ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα παιανίζουσιν οἱ Ἕλληνες. 4. Ὁ στρατηγὸς εἰς τὴν τῶν Αἰγυπτίων φάλαγγα ἐμβάλλει. 5. Τὸν οὐρανὸν οἱ ποιηταὶ αἰθέρα ὀνομάζουσιν. 6. Οἱ Ἀργεῖοι ἔπεμψαν δύο κήρῦκας[b] ὑποφέροντας σπονδάς. 7. Αἶγας αἰγῶν ἄρχοντας[c] οὐ ποιοῦμεν. 8. Τοῖς τῆς γῆς ἄρχουσι τὴν προσήκουσαν τιμὴν ἀποδίδομεν[d]. 9. Ὁ τοῦ γεωμέτρου λόγος οὕτω τελευτᾷ. 10. Τὰ τοῦ Πέρσου ἐπιχειρήματα εἰς εὐδαιμονίαν τελευτᾷ. 11. Ὁ στρατιώτης ἐτελεύτησεν ἐκ τῆς πληγῆς τοῦ τραύματος.

[a] Paradigm 36. [b] Observe that the *dual* is not necessarily used when *two* are meant. For *δύο* see Paradigm 36. [c] *rulers* properly participle, *ruling.* [d] *we give* or *pay.*

(93) *b*) 1. The Persians leap-down from their chariots. 2. You (*pl.*) honour those who rule the land. 3. We honour him who rules the land with the honour that belongs to him. 4. We praise and honour him who rules well and justly. 5. The attempts of the Scythians will end in[19] this. 6. One ought to yield to those who rule. 7. He calls the attendant who is pounding the poison. 8. The assistants honour him. 9. I honour those who govern the land, but you do not honour °them.

Lesson 15.

(*Adjectives in ων, ᾱς.*)

(Learn the Paradigms of εὐδαίμων, 11; μέλας, 13; πᾶς, 15.)

94 VOCABULARY 13.

κακός, *bad; wicked.*
δημαγωγός, ὁ, *demagogue* (δῆμος, *people;* ἄγ-ω, *lead*).
δῆμος, ὁ, *people.*
κόλαξ (κόλακ-ος), *flatterer.*
δέλεαρ (δελέατ-ος), τό, *bait.*
ῥήτωρ (ῥήτορ-ος), *orator.*
ἀηδών (ἀηδόν-ος), ἡ, *nightingale.*
χελιδών (χελιδόν-ος), ἡ, *swallow.*
ἡμέρα, ἡ, *day.*
νύξ (νυκτ-ός), ἡ, *night* (nox).
συνεχῶς (σύν. ἔχω), *continuously; without ceasing.*
γύψ (γῦπ-ός), ὁ, *vulture.*
κόκκυξ (κόκκυγ-ος), ὁ, *cuckoo.*
οὐκέτι, *no longer* (οὐκ, *not*, ἔτι, *still*).
χρῶμα (χρώματ-ος), *colour.*
πένης (πένητ-ος), *poor:* (as subst.) *poor-man.*
εὐδαίμων (m. f.) εὔδαιμον (n.), *happy.*

πᾶς, πᾶσα, πᾶν, *every;* pl. *all.*
ἄρτιος (par), *even* (opp. *odd*); *of an even number.*
πούς (ποδ-ός*), ὁ, *foot.*
ἀσπάλαθος ου, ὁ, *the aspalathus* (a prickly shrub).
ᾄδ-ειν (= ἀείδειν), *to sing.*
μεταβάλλ-ειν, *to change.*
νεοττεύ-ειν, *to hatch* (its) *young; to breed;* to build its nest.
πέτρα, ἡ, *rock.*
ἀπρόσβατος (ἀ, *not.* πρός, *to.* βα–, root of βαίνειν, *to go*), m. f.; neut. ον, *inaccessible.*
λευκός, -ή, -όν, *white.*
μέλας, μέλαινα, μέλαν, *black.*
μέλαν-ος, &c.
τὸ μέλαν, *black;* τὸ λευκόν, *white* (substantivized).
ἐναντίος, -α, -ον, *opposite; contrary* (*to*).
διαφορά, *difference;* (of colours) *a shade.*

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* Grimm's law shows this to be the same word as the Gothic *fôt*, English *foot;* π or *p* being changed into the cognate *f;* δ (*d*) into *t*.

Exercise 15.

a) 1. Οἱ κακοί, τὴν ἡδονὴν ὡς δέλεαρ ἔχοντες, 95
θηρεύουσιν ἡμῶν[a] τὰς ψυχάς. 2. Ὁ δημαγωγός ἐστι τοῦ δήμου κόλαξ. 3. Τοὺς σοφούς τε καὶ ἀγαθοὺς ῥήτορας ἐπαινοῦμεν καὶ τιμῶμεν. 4. Ἡ ἀηδὼν ᾄδει μὲν συνεχῶς ἡμέρας καὶ νύκτας δεκαπέντε[b] μετὰ δὲ ταῦτα ᾄδει μέν, συνεχῶς δ' οὐκέτι. 5. Μεταβάλλει καὶ[c] ὁ κόκκυξ τὸ χρῶμα. 6. Οἱ πένητες πολλάκις εἰσὶν εὐδαίμονες. 7. Πάντα τὰ ζῶα ἀρτίους ἔχουσι τοὺς πόδας[36]. 8. Ὁ ἀσπάλαθος μέλαιναν ἔχει τὴν ῥίζαν[36]. 9. Τὸ μέλαν χρῶμά ἐστι· καὶ τοῦ μέλανος πολλαὶ[d] διαφοραί. 10. Ὁ γὺψ νεοττεύει ἐπὶ πέτραις ἀπροσβάτοις.

[a] (*of us* =) *our*. [b] *fifteen* (indeclinable). Acc. denotes *duration* of time. [c] *also* (i. e. as well as *some other* birds). [d] *many*, fem. pl. from πολύς: supply the verb εἰσίν (*there are*).

(1. What sort of word is ὡς called? [* 33.] 3. Why is σοφούς written with the *acute* accent?)

b) 1. Vultures[37] lay two eggs[39]. 2. One (μία) swallow does not make a spring. 3. We admire the swallow's young-ones. 4. We call demagogues flatterers of the people. 5. Virtue renders life happy. 6. White (is) opposite to black. 7. I will tell you[e] the whole[f] truth. 8. He rules-over (690) all sensual pleasures[g]. 9. The gods rule-over all things[h].

[e] ἐρῶ ὑμῖν. [f] Put the proper case of πᾶς *before* the article. [g] Say: '*all the pleasures about the body*' (πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναί). [h] *all things* are πάντα.

Lesson 16.

(Πᾶς, ἅπας. *Aorist Participle.*)

Πᾶς = quisque, unusquisque (*every*). 96

Πᾶς ὁ —; ὁ πᾶς = totus (*the whole:* ὁ πᾶς adds emphasis to *the whole* as opposed to its *constituent parts*).

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* before a numeral refers to the numbers of this work. Those without* to those of the Syntax.

(96) Πάντες· πάντες οἱ —· = omnes (the latter *especially* when there is reference).

Οἱ πάντες = (1) omnes simul (*all together, altogether*); (2) in universum (*in all*).

Πᾶσα πόλις, *every city*: πᾶσα ἡ πόλις, ἡ πόλις πᾶσα, *the whole city* (also ἡ πᾶσα πόλις, *the whole city together*): πάντα ἀγαθά· πάντα τὰ ἀγαθά (the article is *usually* expressed, when a definite class of things is meant); πᾶσαι αἱ καλαὶ πράξεις· τὰ πάντα μέρη, *all the parts* (*together*)· τοῖς πᾶσιν ὀργίζεται· τὰ πάντα εἴκοσι (*in universum viginti*), *twenty in all*.

97 Ἅπας = *every* (in the *Sing.*) is without the article; but in the sense of *the whole*, ἅπας (= ἅμα πᾶς) and σύμπας or ξύμπας (= *all-together*), *universus*, are naturally more frequently without the article than πᾶς is in the sense of *whole*. Sometimes, too, σύμπαντες = *in all* is without the article [ξύμπαντες ἑπτακόσιοι ὁπλῖται, *Th.*].

98 The participle of the Aorist Active appends ᾱς to the sigmated root (λύσ-ας, τύψ-ας).

N. ᾱς,	ᾱσα,	ᾰν
G. αντος,	ασης,	αντος, &c.

(See Paradigm 17.) It is Englished by *having —ed*. But for verbs signifying *emotions* or *states of mind*, it is often Englished by pres. participle, the emotion *having been felt* and continuing to be felt: e. g. πιστεύσας (= *confisus*), *trusting, relying on*.

99 VOCABULARY 14.

σπουδή, *zeal, earnestness, eagerness*.
βίος, ὁ, *life*.
ἡγεμών (ἡγεμόν-ος), ὁ, ἡ, *leader*.
σωφροσύνη, *temperance; sobriety of mind*.
ἀναρχία (ἀ. ἀρχή), *absence of government; anarchy; licentiousness*.
ἀνομία (ἀ. νόμος), *lawlessness*.
ποταμός, -οῦ, *river*.
Νεῖλος, *the Nile*.
ἀβλάβεια (ἀ. βλάπτω), *innocence*.
κίνδυνος, ὁ, *danger*.
ταπεινότης (ταπεινότητ-ος), ἡ, *low-estate*.
ἔσχατος, η, ον, *extreme*.
ὁπλῖτης, ου (ὁ), *hoplite; heavy-armed soldier*.

γηράσκ-ειν, *to grow old*.
δουλεύ-ειν, *to serve; to be the slave of* (dat.).
ἀδοξία, *obscurity*.
διατελεῖν (= -εῖν), *to complete*.
πιστεύ-ειν, *to trust* (dat.).
πράττ-ειν, fut. πράξ-ω, *to do*: πράττειν φόνον, *to commit a murder*.
ἀκούσιος, *involuntary*: φόνος ἀκούσιος (*involuntary killing* =) *homicide*.
ἥκω (= veni), *I am come*.
κελεύ-ειν, *to bid, order, tell* (to do any thing).
λύ-ειν, *to dissolve; to dismiss* (an assembly); *break* (a treaty, &c.); *repeal* (a law).

Exercise 16.

a) 1. Σπουδὴ πᾶσα ἔσται (= erit) διὰ παντὸς τοῦ βίου. 2. Ἥδιστον[a] πάντων ἐστὶν ἀλύπως διατελεῖν τὸν βίον ἅπαντα. 3. Δεῖ βλέπειν πρὸς τὴν τῆς συμπάσης ἡγεμόνα ἀρετῆς σωφροσύνην. 4. Ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ διατελεῖ τὸν βίον. 5. Πάντα ἄνθρωπον χρὴ φεύγειν τὸ σφόδρα φιλεῖν αὐτόν. 6. Ὁ Νεῖλος γλυκύτατός[b] ἐστι πάντων τῶν ποταμῶν. 7. Ἦσαν οἱ πάντες ἑπτακόσιοι ὁπλῖται. 8. Ὁ Σωκράτης πιστεύσας τῇ αὐτοῦ[c] ἀβλαβείᾳ ἐκινδύνευσε τὸν ἔσχατον κίνδυνον[d]. 9. Δύο στρατιῶται, φόνον ἀκούσιον πράξαντες, φεύγουσιν. 10. Ἥκω δεῦρο τῶν πολιτῶν οὐ κελευσάντων. 11. Τοὺς νόμους τοὺς ἐς τὸ παρὸν[e] βλάπτοντας ὑμᾶς ἐλύσατε. 12. Κολάσομεν τοὺς τὴν εἰρήνην λύσαντας. 13. Πᾶν ζῶον ἀναγκαῖον[f] ἀρτίους ἔχειν τοὺς πόδας.

[a] *most pleasant;* superl. of ἡδύς. [b] *sweetest;* superl. of γλυκύς. [c] (*of himself* =) *his.* [d] κινδυνεύειν κίνδυνον = *to incur* (*risk, expose oneself to*) *a danger* (744). [e] *for the present; at the present.* [f] Supply ἐστί.

b) 1. The man is growing-old in extreme (*say* 'all') obscurity and low-estate. 2. Every man ought to fly-from being-the-slave-of anger. 3. Through the whole of life we ought to pursue virtue. 4. We are-pursuing virtue with all eagerness. 5. From[10] being-the-slave of sensual [*95, *b*, note *g*] pleasures he will be a slave for his whole life. 6. The waggons [c]were in all seven-hundred. 7. We are angry with those who are breaking the peace. 8. We are enraged against[g] those who have broken the truce. 9. The geometer places himself before[h] all the Greeks.

[g] *To be enraged against* —, ἐν ὀργῇ ἔχειν (acc. of person).
[h] *To place oneself before,* προτάσσειν αὐτὸν πρό (with gen.).

Lesson 17.

(*Nouns that suffer syncŏpe.* Paradigm 19.)

101 To this class belong the following substantives in ηρ: πατήρ, *father*, μήτηρ, *mother*, θυγάτηρ, *daughter*, ἡ γαστήρ, *the belly*, Δημήτηρ, *Ceres*, and ἀνήρ, *man*; which have this peculiarity, that they omit ε in the *gen.* and *dat. sing.* and *dat. plural.* They have voc. ερ (ἀνήρ, πατήρ, throwing back the accent), and insert ά (*cum acuto*) before σι in *dat. plur.* Ἀνήρ, *a man* (root ἀνερ), drops the ε in all its cases except the voc. sing., but inserts a δ to soften the pronunciation.

These words have several peculiarities of accent. (1) The *dat. pl.* and the forms that *retain* the ε, are always *paroxytone*: (2) the forms that *reject* the ε have all the accent on the *last* syllable, with (3) the exception of voc. sing., in which the tone-syllable is thrown as far back as possible. [Δημήτηρ (see* 102) is an exception to these rules.]

102 Ὁ ἀστήρ, ἵρος, *a star*, has its dative plural ἀστράσι, but is not syncopated in any other case. Δημήτηρ (*Demeter* or *Ceres*) has a varying accentuation, viz. Δήμητρος, Δήμητρι, Voc. Δήμητερ, but Acc. Δημητέρα.

Learn Paradigms of 18, 19.—12.

103 Obs. For '*many great men*' the Greeks usually said '*many* and *great* men:' and so in similar combinations of two adjectives.

104 VOCABULARY 15.

(For γαστήρ, πατήρ, μήτηρ, ἀνήρ, see Paradigms, 19.)

φαῦλος, *bad, worthless.*
εὐδαιμονία, *happiness.*
αἴσχιστος, *most disgraceful; basest.*
ἄξιος, *worthy* (gen.).
ἐλευθερία, *liberty.*
σώφρων (n. σῶφρον), *sober; temperate* (μὴ σώφρων, *intemperate*).
ὑβριστικός, *insolent.*
ὑψηλόφρων (-ον), *high-minded* (ὑψηλός, *high*; φρήν, *mind*).
φιλότιμος (*fond of honour* =) *ambitious* (φίλος, τιμή).
χιτώνιον, (*small*) *tunic.*
τρεῖς, neut. τρία, *three* (Pdm. 36).
τροφός, ἡ, *nurse.*

πατρίς, πατρίδος, ἡ, (native) country.
φόνος, ὁ, slaughter.
κτύπος, ὁ, din.
ὅπλα (pl.), arms, arms.
μετρεῖν (= -ίειν), to measure.
στέργ-ειν, to love.
εἴργ-ειν, to exclude; to keep away from.
ἐπιθυμεῖν (= -ίειν), to desire (gen.). (104)
ἕπεσθαι, to follow; attend (of a consequence), dat.
ἀπο-κτείν-ειν, to kill; to put-to-death.
τύραννος, absolute prince; tyrant.
ἀπο-σπᾶν (= -άειν), to drag away from.

Exercise 17.

a) 1. Οἱ φαῦλοι τῇ γαστρὶ μετροῦσι καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν. 2. Ἄνδρες εἰσὶν ἀγαθοὶ καὶ ἄξιοι τῆς ἐλευθερίας. 3. Ὁ νέος, τοὺς τοῦ πατρὸς ὑβριστικοὺς καὶ μὴ σώφρονας λόγους ἀκούων, ὑψηλόφρων τε ἔσται (= erit) καὶ φιλότιμος ἀνήρ. 4. Ἔστιν υἱοῦ γε[43] ἡ θυγατρὸς ὁ πατὴρ πατήρ. 5. Ταῖς Κέβητος θυγατράσι χιτώνια δώσω (= dabo) τρία. 6. Εἰσί μοι ἀδελφιδῶν θυγάτερες. 7. Τὴν γῆν ἀνδρῶν μητέρα τε καὶ τροφὸν ὀνομάζομεν. 8. Οἱ ἀγαθοὶ ὥσπερ ὑπὲρ[17] μητρὸς ὑπὲρ τῆς πατρίδος κινδυνεύουσιν. 9. Τῇ Δήμητρι πολλοὶ καὶ καλοὶ νεῳ ἦσαν. 10. Ὦ φίλη θύγατερ, στέργε τὴν μητέρα. 11. Ὦ ἄνδρες Ἕλληνες, νομίζω ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι. 105

[Πολύς. σώφρων. ἀδελφιδοῦς. νεώς. κρείττων.]

b) 1. Fathers[37] keep away their sons from bad men. 2. There °was much slaughter of men, and (δέ) much din of arms. 3. The enemy's camp °was unoccupied (*say:* 'void of men'). 4. Man differs from the other animals in desiring honour. 5. Love (*pl.*) your father and your mother. 6. Be- not -the-slave-of the belly. 7. Great honour attends good men[37]. 8. Cyrus puts-to-death his mother's father. 9. Tyrants[37] drag children from °their fathers and mothers. 10. The man will spend his life in great glory. 11. The men are performing many great[52] °actions. 12. The many will measure happiness by gain.

Lesson 18.

(Κέρας, &c. Paradigms, 20.)

106 The *nominative plural* of τέρας usually drops the τ, and is contracted into τέρα, G. τερῶν. Τὸ γέρας, *reward*, τὸ γῆρας, *old age*, τὸ κρέας, *flesh*, and τὸ κέρας, *horn*, omit the τ in all the numbers, and suffer contraction in the genitive and dative singular, and throughout the dual and plural (except the dative plural): in κέρας, however, the regular forms with the τ are found as well as the contracted.

107 VOCABULARY 16.

Learn Paradigms, 20 (κέρας, κρέας).

κέρας, τό, horn; wing of an army.
γέρας, τό, honorary privilege.
γῆρας, τό, old age.
τέρας, prodigy; portentous-monster.
τρέπ-εσθαι, to put to flight; to rout.
μόνος, η, ον, alone, only.
ἔλαφος, ου, stag.
βόνασσος, the bonassus; wild ox.
πάλιν, again.
ἑκατέρωθεν, on both sides.
ἵππος, ἡ, horse = cavalry.
δισμύριος, (of) twenty thousand.
ἤδη, already.
καρπός, οῦ, fruit.
τέκνον, child.
μνημεῖον, monument.
ἀσθένεια, weakness.
ἄριστος, best.
ἅμα, at once.
πλεῖστος, most.
στερεός, solid.
ἀπο-βάλλ-ειν (to cast away), to shed (horns).
φύειν, to put-forth (some natural product, as horns, leaves, &c.).
κυρίττειν, to butt.
φέρειν, to bear.
πολυσχιδής (n. -ές), much divided, branching (πολύς, σχίζω, to split, divide).
διόλου, throughout.

Exercise 18.

108 *a*) 1. Τῷ ἀριστερῷ κέρᾱτι τρέπονται τοὺς πολεμίους. 2. Ἀποβάλλει τὰ κέρατα μόνος ὁ ἔλαφος κατ' ἔτος[15], καὶ πάλιν φύει. 3. Ἐπὶ κέρως[21] ἑκατέρωθεν ἡ ἵππος (516), δισμυρία οὖσα. 4. Κυρίττουσιν ἀλλήλους σιδηροῖς κέρασιν. 5. Ὁ ἀνὴρ ἐν πύλαις ἤδη γήρως ἐστίν. 6. Οὔτε γῆ καρποὺς φέρει, οὔτε μητέρες τέκνα τίκτουσιν, ἀλλὰ τέρᾱτα. 7. Οἱ ὑπὲρ τῆς πατρίδος[17] καλῶς τελευτήσαντες τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα ἔχουσι γέρα.

[Ὤν, οὖσα, ὄν. σιδήρεος -οῦς. ἀνήρ. τελευτήσας. ἔτος. γῆ.]

b) 1. °It is necessary to yield to the weakness of old-age. 2. The geometer died of[21] old-age, not

(*say:* 'but not') of disease. 3. This (τοῦτό γε) is (108) the best remedy for[17] old-age. 4. The bonassus has at once both a mane and two horns[a]. 5. With °our right wing we are conquering the enemy's hoplites. 6. Most horns (*say:* 'the most of horns') are hollow, and those (τὰ δέ) of stags alone are solid throughout and branching[a]. 7. The citizens have honours and panegyrics from one another, and honorary-privileges.

[a] πολυσχιδῆ (=πολυσχιδία).

Lesson 19.

(*Substantives in* ης, ος.—*Adjectives in* ης.) 109

Singular.		Plural.	
N. ης:	*neut.* ος	N. V. εες, εις:	*neut.* εα, η
G. εος, ους		G. εων, ων	
D. εῖ, ει		D. εσι(ν)	
A. εα, η }	*neut.* ος	A. εας, εις:	*neut.* εα, η
V. ες }			

Dual. N. A. V. εε, η. G. D. έοιν, οῖν.

a) In Attic prose the *open* form occurs only in *dual* εε from adjectives in ης, and *gen. pl.* εων from ος.

b) Τριήρης (properly an *adj.*), with the adj. αὐτάρκης, and compound adjectives in ήθης (from ἦθος) remain *parosytone* in gen. pl. It is not certain whether we should write τριῆρες, τριήροιν; or τρίηρες, τριηροῖν.

(Learn Paradigms, 21, 22.)

☞ Observe that most adjectives in ης are *oxytone:* 110 αὐτάρκης, εὐήθης, συνήθης, πλήρης are exceptions.

VOCABULARY 17. 111

αἰσχροκερδής, one who pursues gain by base means.
κέρδος, τό, gain.
ὄνειδος, τό, reproach.
ἦθος, τό, character; disposition (mores).
εὐήθης, simple (εὖ, bene. ἦθος).
ἀπειθής (*ἀ. πείθεσθαι*), *disobedient.*
εὐπειθής, obedient.
θέρος, τό, summer.
ἔτος, τό, year.
πλῆθος, τό, multitude; hence = democratical constitution.
ὄρος, τό, mountain.
τεῖχος, τό, wall.
γένος, τό, kind.
ψευδής, false.

(111) ἀληθής, *true.*
κυβευτής, οῦ, *dicer.*
λωποδύτης (ῠ), ου, *footpad* (properly, *a filcher of clothes*).
λῃστής, οῦ, *robber.*
πραότης (πραότητ-ος), *gentleness.*
ἡμερότης, (ἡμερότητ-ος), *tameness.*
ἄνοια, *want of intelligence; stupidity.*
ἀνδρία, *courage* (ἀνήρ, *man*).
δειλία, *cowardice* (δειλός).
πρόβᾰτον, *sheep.*
ἀνόητος (ἀ. νοέω, νοῦς), *unintelligent: stupid.*
τριήρης, *trireme.*
ἄχρηστος, *useless* (ἀ. χράομαι).
δήπου (opinor), *I suppose.*
στράτευμα (στρατεύματ-ος), τό, *army.*
θήρα, *chase, hunting-expedition.*
χειμών (χειμῶν-ος), ὁ, *winter.*
ὁμοίως, *alike.*
ὑπο-μέν-ειν, *to endure.*
δια-φέρ-ειν, *to differ.*
ἐπι-βουλεύ-ειν, *to plot against* (dat.).
ἐλάττων, *less.*
μικρός, *little;* μικρῷ, (*by*) *a little* (with comparative).
σωφρον-εῖν (= έειν), *to show sobriety* or *sense of mind.*
σωτηρία, *safety.*
προτῑμ-ᾶν (= άειν), *to value before* or *above; to prefer* (with acc. and gen.).
ποιητικός, *poetical.*
γῑνος (γῆ), *of earth;* hence *of brick.*
μᾶλλον ἤ, *more than; rather than.*

Exercise 19.

112 *a*) 1. Ὁ κυβευτὴς καὶ ὁ λωποδύτης καὶ ὁ λῃστὴς αἰσχροκερδεῖς εἰσι. 2. Οἱ κυβευταὶ κέρδους ἕνεκα ὀνείδη ὑπομένουσι. 3. Τὰ ἤθη τῶν ζώων διαφέρει κατά τε δειλίαν καὶ πραότητα καὶ ἀνδρίαν καὶ ἡμερότητα καὶ νοῦν τε καὶ ἄνοιαν. 4. Τὸ τῶν προβάτων ἦθος εὔηθες καὶ ἀνόητον[a]. 5. Ἐνταῦθα Ἀλκιβιάδης ἧκεν ἐκ τῶν Κλαζομενῶν σὺν πέντε τριήρεσι. 6. Ἄχρηστον δήπου καὶ οἰκέτης καὶ στράτευμα ἀπειθές. 7. Θήραν ποιοῦνται[b] ὁμοίως θέρους[c] καὶ χειμῶνος. 8. Ὁ ταὼς ἅπαξ τοῦ ἔτους[d] τίκτει μόνον· τίκτει δὲ ὠὰ δώδεκα ἢ μικρῷ ἐλάττω[e]. 9. Ὁ Πέρσης ἐπιβουλεύει τῷ πλήθει τῷ ὑμετέρῳ. 10. Σωφρονοῦσι τὴν σωτηρίαν τοῦ κέρδους προτιμῶντες (= προτιμάοντες). 11. Ὁ βόνασσος γίγνεται ἐν τῇ Παιωνίᾳ, ἐν τῷ ὄρει τῷ Μεσσαπίῳ. 12. Κατὰ τὸν ποιητικὸν λόγον, χαλκᾶ καὶ σιδηρᾶ δεῖ εἶναι τὰ τείχη μᾶλλον ἢ γῆϊνα.

[a] Supply the *copula* ἐστίν. [b] ποιοῦνται (= ποιέ-ονται) θήραν (*lit.* faciunt sibi venationem), *go out a hunting; hunt.* [c] 685.
[d] The partitive genitive stands with adverbs of *time* and *place*: e.g. *thrice a day*, τρὶς τῆς ἡμέρας. Cf. 549. [e] For ἐλάττονα, cf. Paradigm 12 (μείζων).

b) 1. There are two kinds of lions. 2. He conceals the truth by a false tale. 3. Do not trust (*pl.*) to walls and gates. 4. You (*pl.*) trusted to the bravery of the citizens, and not (*say:* 'but not') to walls and gates. 5. The general of the Persians has well-disciplined soldiers[16]. 6. O boys, you are pursuing false pleasures, and not true ones. 7. The wicked for the most part[f] delight in[19] false pleasures, but good men (*say:* 'the good of men') in true ones. (1

[f] τὰ πολλά.

Lesson 20.

(Ἡρακλῆς, &c.)

When a vowel stands before the terminations ης, ες, and ος, the Attics contract εα of the acc. sing. and neut. plur., not into η, but α; e.g. κλέος (*glory*), plur. κλέεα—κλέᾱ. 11:

Proper names in κλέης, contr. κλῆς, undergo (in Attic Greek) a double contraction in the dative sing.; e.g. ἑ-εῖ (= ἑ-ει) = εῖ.

N.	(Ἡρακλέης)	Ἡρακλῆς
G.	(Ἡρακλέος)	Ἡρακλέους
D.	(Ἡρακλέεῖ	Ἡρακλέει) Ἡρακλεῖ
A.	(Ἡρακλέεα)	Ἡρακλέᾱ [sometimes Ἡρακλῆ*]
V.	(Ἡράκλεες)	Ἡράκλεις (Ἥρακλες, in *exclamations.*)

VOCABULARY 18. 11

Σοφοκλῆς, *Sophŏcles* [Note 5].
Ἀμεινοκλῆς, *Ameinŏcles.*
Εὐκλῆς, *Eucles.*
Εὐθυκλῆς, *Euthÿcles.*

ἄγρᾰφος, *unwritten.*
γεγραμμένος, *written.*
ἡ Ἀντιγόνη, *the Antigone* (a play of Sophocles).
νόμος, ὁ, *law.*
ἀληθής, *true.*
ἀκρῖβής, *accurate.*
ψευδής, *false.*
πλήρης, *full.*
ἐπιεικής, *fair, reasonable.*
πολυτελής, *expensive, costly.*
ἀνθρώπῐνος, *human; natural to man;* hence (of sins) *venial.*
ἁμάρτημα, τό, *a sin; a fault.*
πομπή, *procession.*

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* *Plat. Phæd.* 89.

(4) *θυσία, ἡ, sacrifice.*
ἰσχῦρός, strong.
πέμπτος, fifth.
ὀρθός, straight, right (rectus).
πρέπει, (decet), *it befits; is becoming* (dat.).
οἴεσθαι, to think.
ἐμ-μέν-ειν (lit. *to remain within* =) *not to transgress; to observe* (a law).—(dat.)
συμ-φέρει = expedit; *τὸ συμφέρον* (= id quod expedit, *or* utile est), *the expedient.*
συγ-γιγνώσκ-ειν, to pardon (dat.).
ἀπο-δέχ-εσθαι, to accept.
θεραπεύ-ειν, to court; to consult a thing: e.g. *expediency.*
μαρτῦρ-εῖν (= *ἐειν*) *to give-in-evidence; bear witness.*
ἔλεγχος, ὁ, test: proof; mode of examination (of a witness: e.g. *by torture*).
κρῖτής, οῦ, judge.
ὑγιής, -ἐς, healthy, sound.
ἦσαν, (*there*) *were,* Impf. 3 pl. from *εἰμί.*

15 By 113, *ὑγιία,* (from *ὑγιής, ὑγιέ-ος*) is contracted into *ὑγιᾶ,* but *ὑγιῇ* is also found in Plato.

Exercise 20.

16 *a*) 1. Ταῦτα οὐκ οἴονται[52] Θεμιστοκλεῖ πρέπειν. 2. Οἱ μὲν ἄγραφοι νόμοι οὐδέποτε μεταβάλλουσιν, οἱ δὲ γεγραμμένοι πολλάκις, ὥσπερ εἴρηται[a] ἐν τῇ τοῦ Σοφοκλέους Ἀντιγόνῃ. 3. Τὸ δίκαιόν[b] ἐστιν ἀληθές τι[c] καὶ συμφέρον. 4. Βελτίονος ἀνδρὸς[d] τὸ τοῖς ἀγράφοις νόμοις ἢ τοῖς γεγραμμένοις ἐμμένειν. 5. Τὸ τοῖς ἀνθρωπίνοις ἁμαρτήμασι συγγιγνώσκειν ἐπιεικές[e]. 6. Οἱ θεοὶ οὐκ ἀποδέχονται τὰς πολυτελεῖς πομπάς τε καὶ θυσίας. 7. Ἦσαν κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τῷ πεδίῳ τῷ παρὰ τὸν Τίγρητα ποταμόν. 8. Οἱ Συρακούσιοι στρατηγοὺς ἔχουσιν Ἡρακλείδην καὶ Εὐκλέα καὶ Τελλίαν. 9. Στρατηγὸς ἦν Κορινθίων Ξενοκλείδης ὁ Εὐθυκλέους, πέμπτος αὐτός[42]. 10. Τἀληθὲς[b] (= τὸ ἀληθὲς) ἰσχῦρόν ἐστι. 11. Οἱ πολλοί, τοῦ ὀρθοῦ[b] οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ συμφέρον μᾶλλον θεραπεύουσιν. 12. Ἡγοῦμαι[f] παντάπασί γε[43] ἀληθῆ εἶναι καὶ ὑγιᾶ (or ὑγιῆ) καὶ πιστὸν τὸν ἄνθρωπον.

[a] '*has been said.*' [b] S. 553. [c] '*something.*' [d] The gen. with *ἐστί* is construed as in Lat.: it is *the part, duty,* &c. of; it is *characteristic* of, &c. [e] Supply *ἐστί.* S. 516. [f] = *ἡγέομαι, I think.*

[Βελτίων. ἀνήρ. εἰμί. πλήρης.]

b) 1. We praise those who speak the truth (*say:* 'the true [c]things'). 2. You (*pl.*) all gave

false witness (*say:* 'gave-in-evidence the false (116)
°things'). 3. We will give-in-evidence what is true, not[46] what is false (*say:* 'the true °things;' 'the false° things'). 4. You see the faithlessness of Tissaphernes. 5. Their general is Dercyllidas, the son of Eucles (560), with two others[47]. 6. Who avoids such (*say:* 'so') accurate methods-of-examination? 7. I will give these things to Ameinŏcles the Samian.

Lesson 21.

(*Substantives in* εύς.—Paradigm 27.)

The termination εύς (oxytone) takes ω in the 117
genitive sing.; and in the dat. sing. and nom. and acc. plur. admits of regular contraction. The voc. is εῦ (*perispomenon*); dat. pl. εῦσι(ν). (Observe the accent.)

Sing.	Dual.	Plur.
N. εύς	N. A. V. έε	N. V. εῖς
G. έως	G. D. έοιν	G. έων
D. εῖ		D. εῦσι(ν)
A. έᾱ		A. έας (εῖς).
V. εῦ		

Besides εῖς the old Attic dialect possesses a collateral form in ῆς 118
(contracted from the Epic ῆες) for the nom. and voc. plur.; e.g. Πλαταιῆς for Πλαταιεῖς.

Most substantives which have a vowel before the termination ευς, 119
contract έως into ῶς, ία into ᾱ, ίας (seldom) into ᾱς; e.g. Εὐβοεύς (*an inhabitant of Eubœa*), gen. Εὐβοῶς, acc. Εὐβοᾶ, acc. plur. Εὐβοᾶς. So sometimes G. plur.; e.g. Ἐρετριῶν, Δωριῶν.

Future Participle.] The *fut. participle* is formed by adding ων to 120
root of Future, βλάπτω, fut. βλάψω, participle βλάψων (-ουσα, -ον). It is declined like the participle of the Present (Pdm. 16).

The future participle is often used to denote a 121
purpose.

(*Eng.*) I am come *to do* this.
(*Greek*) *I am come* about-to-do this (ἥκω ποιήσων ταῦτα).

(*Eng.*) I sent a man *to do* this.
(*Greek*) *I sent* (*a man*) about to do this (ἔπεμψα ποιησοντα ταῦτα [or, τὸν ποιήσοντα]).

122 VOCABULARY 19.

ἑρμηνεύς, interpreter.
βασιλεύς, king.
γραφεύς, painter.
ἱερεύς, priest.
ἱππεύς, horseman.
γραμματεύς, scribe.
Πειραιεύς, ὁ, *the Piræus* (port of Athens).
γονεύς, parent.
ἄφθονος, abundant (*α, not.* φθόνος, *envy:* there being so much, that none need envy another).
ἐμπόριον, mart, custom-house (at Athens).
ἐπιμελητής, οῦ, ὁ, *superintendent; inspector:* ∞ ἐμπορίου, = *custom-house officer.*
πεζός, ὁ (pedes) *foot-soldier.*
ἄνω, adv. c. gen., *higher up; more inland; beyond.*
κατα-σκάπτ-ειν, to dig down.
δισμύριοι, twenty thousand.
ἅμα, together with (dat.); *ἅμα τῇ ἡμέρᾳ, at day-break.*
θύ-ειν, to sacrifice.
θῦμα (θύματ-ος), τό, *an offering; a sacrifice.*
ἐγ-χειρίζ-ειν, to put into the hands (ἐν. χείρ, *hand*); *to hand over.*
ἱέρεια, ἡ, *priestess.*
ὅσιος, *α, ον, holy.*
ἀπειθ-εῖν (= -έειν), *to disobey* (dat.).
ἀπ-εικάζ-ειν, to make a likeness of; to copy; to draw.
μιμέ-εσθαι (μιμεῖσθαι), *to imitate.*
σπουδαῖος, serious or *earnest in character; good; worthy.*
ἥκω (= veni, adsum), *I am come.*
ἀπ-έρχ-εσθαι, to go away.

Exercise 21.

123 *a*) 1. Ξενοφῶν διελέγετο αὐτοῖς[a] δι' ἑρμηνέως περὶ σπονδῶν. 2. Οὐκ ἔστι χρήματα ἡμῖν[b], τοῖς δὲ πολεμίοις ἄφθονα παρὰ βασιλέως. 3. Λαμβάνει τὸ ἀργύριον ὁ γραμματεὺς ὁ τοῦ ἐμπορίου ἐπιμελητῶν Εὐθύδημος. 4. Ἅμα τῇ ἡμέρᾳ ὁρῶμεν ἱππέας πολλούς, πεζοὺς δ' ἄνω τῶν ἱππέων ὡς δισμυρίους. 5. Ἥκω θύσων. 6. Θύσοντες[c] τοῖς ἱερεῦσί τε καὶ ἱερείαις ἐγχειρίζομεν τὰ θύματα. 7. Οὐχ ὅσιον τοῦτό γε[d] τὸ τοῖς γονεῦσιν ἀπειθεῖν. 8. Αἰσχρὸν τοὺς μὲν γραφεῖς ἀπεικάζειν τὰ καλὰ τῶν ζώων, τοὺς δὲ παῖδας μὴ μιμεῖσθαι τοὺς σπουδαίους τῶν γονέων. 9. Πέμπομεν κατασκάψοντας τὰ τείχη.

[a] '*conversed with them.*' [b] Like *est* (*sunt*) *mihi* = '*I have*' in Latin. (6. Why has ἱερεῦσί two accents?)

[Θῦμα. σπουδαῖος. παῖς.]

b) 1. It is [a] the mark of a bad boy to disobey his parents. 2. The painter will draw the insects. 3. O dear boy, you ought to imitate your parents. 4. The clerks receive money from [b] the Lacedæmo

nians. 5. We are come to sacrifice[46] to Athene (= (123)
Minerva). 6. The Persian, having handed-over his offering to the priest, is-going-away. 7. Many of the cavalry fly. 8. Many of the men from the Piræus are digging-down the wall. 9. Those from the city are coming to aid[46] those in the Piræus. 10. We admire not only the city but also the Piræus.

Lesson 22.

(ις, ι, υς, υ.)

A considerable number of words with the termina- 124
tions ις, ι, υς, υ, retain their proper vowel only in the acc. and voc. sing., substituting ε for it in all the other cases. Words in ις and υς take ω in the genitive (i. e. ως for υος), which, however, in reference to the accent, is considered as short, like ω in the gen. plur. of these words. The neuters in ι and υ form their genitive in the usual manner.

Sing.	N.	ις	υς	υ
	G.	εως	εως	εος
	D.	ει	ει	ει
	A.	ιν	υν	
	V.	ι	υ	
Dual.	N. A. V.	εε	εε	εε
	G. D.	ἑοιν	ἑοιν	ἑοιν
Plur.	N. V.	εις	εις	η
	G.	εων	εων	εων
	D.	εσι(ν)	εσι(ν)	εσι(ν)
	A.	εις	εις	

VOCABULARY 20. 125

σύνεσις, ἡ, intelligence.
νόησις, ἡ, intellectual act; intellect.
πῆχυς, -εως, elbow; fore-arm.
διάρθρωσις, ἡ, articulation of a joint; joint.
πέλεκυς, ὁ, hatchet; axe.
ὕβρις, ἡ, insolence: ὕβρεως νόμος = the law of assault.
μάντις, εως, ὁ, prophet.
δύναμις, power.
δόσις, ἡ, gift; present.

(125) φύσις, ἡ, *nature.*
ὄψις, ἡ, *seeing (the sense of sight), sight.*
ὀσφρησις, ἡ, *smelling (the sense of), smell.*
ἀκοή, ἡ, *(the sense of) hearing.*
μέλος (μέλεος, -ους), τό, *limb.*
μεταξύ, adv. *between* (gen.).
καρπός, ὁ, *wrist.*
ἀγκών, ῶνος, ὁ, *elbow.*
μάχαιρα, ας, *hunting-knife; cutlass.*
ξίφος, -ους, τό, *sword.*
ἀξίνη, *axe.*
οἰκία, ἡ, *house.*
πρίων, -ονος, ὁ, *saw.*
ἀγεννής, *low-bred, ignoble.*
οὐρά, ἡ, *tail.*
πλάτος, -ους, τό, *breadth.*
ἀφόρητος (α. φορέω), *unbearable* (Comp. ἀφορητότερος).
χείρ, χειρός, *hand* (ἡ) [gen. dat. dual χεροῖν: d. pl. χερσί].
αἰχμάλωτος (αἰχμή, cuspis. ἁλίσκειν, capere), *prisoner of war.*
ἀπο-κόπτ-ειν, *to cut off.*
ὑπερ-έχ-ειν, *to surpass, or be superior* (gen.).
θεωρ-εῖν (= -έειν), *to contemplate; behold.*
ἀνα-γιγνώσκ-ειν, *to read.*
ταπεινός, ή, όν, *low, base.*

Exercise 22.

126 α) 1. Ὁ ἄνθρωπος συνέσει τε ὑπερέχει τῶν ἄλλων ζώων καὶ δίκην καὶ θεοὺς νομίζει[41]. 2. Πολλὰ πολλάκις νοήσει ἀλλ' οὐκ[46] ὄμμασιν θεωροῦμεν. 3. Πῆχυς καλεῖται[a] καὶ τὸ σύμπαν μέλος, ὅσον[b] ἐστὶ μεταξὺ τῆς τε κατὰ καρπὸν καὶ τῆς κατ' ἀγκῶνα διαρθρώσεως[c]. 4. Πολλὰς μὲν μαχαίρας ἔχουσι, πολλὰ δὲ ξίφη, πολλοὺς δὲ πελέκεις καὶ ἀξίνας. 5. Λυκοῦργος ἐκέλευε[d] τὰς οἰκίας ποιεῖν ἀπὸ πελέκεως καὶ πρίονος μόνον. 6. Φεῦγε ἔκγονον ὕβρεως ἀδικίαν. 7. Τοῖς σοφοῖς ὥσπερ μάντεσι πιστεύομέν τισι[51]. 8. Οἱ κόλακες φύσιν ἀγεννῆ καὶ ταπεινὴν ἔχουσιν. 9. Οἱ ἐκεῖ[e] καὶ ὄψει[48] καὶ ἀκοῇ καὶ ὀσφρήσει καὶ πᾶσι τοῖς τοιούτοις[f] πολὺ τῶν ἐνθάδε[3] διαφέρουσιν. 10. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς[36] ἔχει τὸ πλάτος πήχεως[43]. 11. Οἱ ἐκ τοῦ ἄστεος φεύγουσι.

[a] 'is called' (= καλί-εται). [b] ὅσον (= quantum) 'as much (of it as)'. [c] ἡ κατὰ καρπὸν διάρθρωσις (*the articulation at the wrist* =) *the wrist joint*: so ἡ κατ' ἀγκῶνα διάρθρωσις. [d] sc. *the Lacedæmonians.* [e] S. 554. [f] τοιοῦτος = *talis*: understand '*things.*'

[Μίλος, πλάτος, σύμπας, ἀγεννής.] (1. Why has τε no accent? 3. What may the accent of πῆχυς teach you with respect to the quantity of the υ? Why does the *enclitic* ἐστί *retain* its accent?)

b) 1. The man takes-his-estimate-of[g] Alexander, (126)
not from[10] Alexander's °own nature, but from his
own cowardice. 2. Nothing is more unbearable than
insolence. 3. Read me[h] the law of assault. 4. The
power of the city is (516) great‖*. 5. By his power of
speaking he conquered his opponents. 6. We will aid
the god with foot, hand, voice, and all our power °of
every kind[17]. 7. Themistocles courted him with
a present of money. 8. The soldiers cut-off (*pres.*) the
necks of their prisoners-of-war with an axe. 9. The
walls of the city are beautiful‖. 10. Insolence, and
pleasure, and all °manner of senselessness, rules-
over those (°who dwell) in cities‖.

[g] θεωρ-εῖν (=-έειν), i. e. to *contemplate* him. *Alexander*, Ἀλέξανδρος. [h] μοι, enclit.

Lesson 23.

(ἠχώ, αἰδώς.)

	Sing.	Dual.	Plur.	127
N.	ὠ ὡς	as 2nd *decl.*	as 2nd *decl.*	
G.	[όος], οῦς			
D.	[όϊ], οῖ			
A.	[όα], ὠ [όα], ῶ			
V.	οῖ			

VOCABULARY 21. 128

αἰδώς, ἡ, shame; reverence.
πειθώ, ἡ, persuasion; obedience.
θεά, ἡ, goddess.
ἀναίδειᾰ, ἡ, shamelessness.
λαμβάν-ειν, to receive.
παιδονόμος, the inspector of boys (at Sparta).
ταξίαρχος, a Taxiarch (the commander of a τάξις or division).
ἐπίνοιᾰ, ας, ἡ, device, contrivance.
καρτερία, ἡ, endurance; patience.
πόνος, ὁ, toil; labour.
ἐραστής, οῦ, ὁ, lover.
δόξα, ἡ, opinion; glory.
δημιουργός, maker; author: hence (improprie) of a *thing*; the *instrument.*
ῥητορική (properly f. adj., *oratorical*: τέχνη, art, *understood*), *ἡ, oratory.*
ῥᾳδιουργ-εῖν (= -έειν), *to take one's work easily; to be lazy* or *idle* (*ῥᾴδιος, easy. ἔργον, work*).
παρ-έχ-εσθαι, to supply; to bestow.

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* ‖ means that *this* notion is to stand first in the sentence.

Exercise 23.

29 *a*) 1. Οἱ Λακεδαιμόνιοι θεὰν οὐ τὴν Ἀναίδειαν ἀλλὰ τὴν Αἰδῶ νομίζουσι. 2. Ὁ κόλαξ πολλὰ χρήματα παρὰ[18] Ἀμεινοκλέους πειθοῖ λαμβάνει. 3. Ἐν Λακεδαίμονι ὁ παιδονόμος τοὺς παῖδας τοὺς ῥᾳδιουργοῦντας (= ῥᾳδιουργέ-οντας) ἰσχῦρῶς κολάζει, ὥστε πολλὴν μὲν αἰδῶ, πολλὴν δὲ πειθὼ ἐκεῖ συμπαρεῖναι[a]. 4. Ὁ Κῦρος τοῦ μὲν ταξιάρχου τὴν ἐπίνοιαν, τῶν δὲ στρατιωτῶν τὴν πειθὼ ἐπαινεῖ. 5. Οὕτως χρὴ καὶ τὸ λοιπὸν[b] ἄνδρας ἀγαθοὺς εἶναι, γιγνώσκοντας, ὅτι τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἡ πειθὼ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδῦνοι παρέχονται. 6. Τιμῆς ἐρασταί εἰσιν μετὰ σωφροσύνης τε καὶ αἰδοῦς καὶ ἀληθινῆς δόξης: 7. Γιγνώσκω ὅτι πειθοῦς δημιουργός ἐστιν ἡ ῥητορική.

[a] = *simul adesse, to be present there at the same time; ὥστε, so that,* with infin. (to be construed by a finite verb.) [b] = in posterum; *for the future, henceforth: καί, also;* i. e. *as you have hitherto been.*

[Ἀμεινοκλῆς. πολύς. μέγας.] (2, 3. Why is *πειθοῖ perispomenon, πειθώ oxytone?* 4. What is the quantity of *αν* in *ἐπίνοιαν*? How do you discover it?)

b) 1. Deem that Persuasion, not Force[16], is a goddess. 2. Hermes (= *Mercury*) conducts to[19] mankind Reverence and Justice. 3. The bad call shame silliness. 4. Tellias, the son of Eucles, called reverence and shame a divine fear. 5. We ought to surpass others in [19]justice and reverence. 6. Bad masters teach the young not by[c] persuasion, but by violence. 7. Nearly[d] all will yield to persuasion, but very few to force.

[c] *ὑπό* with gen. [d] *σχεδόν τι.*

Lesson 24.

(*Imperative. Adjectives in υς.*)

0 The terminations of the Imperative are:

Present.		Aorist.	
ε	έτω	S. ον	άτω
ετον	έτων	D. ατον	άτων
ετε	έτωσαν, or (more commonly) όντων.	P. ατε	άτωσαν or αντων.

Examples. (130

(Present.)		(Aorist.)	
S. λῦ-ε	λυ-έτω	S. λῦσ-ον	λυσ-άτω
D. λύ-ετον	λυ-έτων	D. λύσ-ατον	λυσ-άτων
P. λύ-ετε	λυ-έτωσαν or λυ-όντων.	P. λύσ-ατε	λυσ-άτωσαν or λυσ-άντων.

a) The Imperative of the *Present* is used, as in other languages, in requests, commands, exhortations, permissions, and the like. 131

It is used in *general precepts*, and when the action *commanded* or *advised*, against which *we are warned*, &c. is either considered as *continuing* (*lasting*, that is, for *some time*) or *being repeated* from time to time.

b) The Imperative of the Aorist is used when the action *commanded, advised, permitted*, &c. is considered as a *single, definite* action (not as being *continued* for any length of time, or being repeated). Thus παῦσον τὸν λόγον, *end your speech* (by a single effect of the will, &c.).

This distinction is often but small: and it disappears when the verb has only one of the forms in use.—The *Aorist Imperative* may be used of an action that *really has* (and *must* have) *duration*, but then it does not *indicate* this: it speaks of it simply as *one, definite* action. 132

The negative with an Imperative is μή, but the *Aorist Imperative* is *hardly ever* used with μή (the *Aorist Subjunctive* being used, as we shall see, instead of it). 133

Learn γλυκύς, Paradigm 26. 134

Nor γλυκ-ίε, nor γλυκ-ία,
Nor γλυκ-ίοιν contract you may:
So γλυκ-ίος and γλυκ-ίων
Contraction ever let alone.

VOCABULARY 22. 135

ἡδύς, *sweet; pleasurable.*
ὀξύς, *quick* (also *mentally*).
βραδύς, *slow.*
βραχύς, *short; small.*
ὄρεξις, εως, ἡ, *appetite.*
ἀγχίνους, *ready-witted; clever, shrewd* (ἄγχι, *close at hand.* νοῦς, *intellect*).
μνήμων, -ονος, *having a good memory; of retentive memory.*
ὀξύῤῥοπος (ὀξύς, celer. ῥέπειν, vergere), *prone* (to).
φιλοκερδής, -ές, *fond of gain; greedy of gain.*
μόριον, *part.*
πάλιν, *again.*

(135) ὁμολογία, *confession.*
θαῤῥῶν (partic. of θαῤῥεῖν lit. 'feeling confidence' =) *confidently; boldly.*
συκοφάντης, ου, *sycophant, informer.*
ἄλλως, *otherwise.*
ἀδικεῖν (= -ίειν), *to commit injustice.*
βουλεύ-ειν, *to deliberate; to decide.*
ἀκού-ειν, *to hear; to listen to* (gen.).
ἐμμέν-ειν, *to abide by* (dat.).
μέν-ειν, *to wait.*
παύ-ειν, *to make to cease; put a stop to:* παύειν τινὰ τῆς ἀρχῆς, *to stop a man from his government* or *magistracy* = to deprive him of his magistracy.
ὁρίζ-ειν, *to define.* (Hence, the *horizon* = the *boundary-line* of earth and sky.)
δοκιμάζ-ειν, *to test, prove.*
ἐξ-ετάζ-ειν, *to examine.*
κοινωνία, *participation.*
ἁρπάζ-ειν (rapere), *to snatch at; to seize.*

Exercise 24.

136 *a*) 1. Ἡ ἐπιθυμία τοῦ ἡδέος ἐστὶν ὄρεξις. 2. Οἱ ὀξεῖς καὶ ἀγχίνοι καὶ μνήμονες ὡς τὰ πολλὰ καὶ πρὸς τὰς ὀργὰς ὀξύῤῥοποί εἰσιν. 3. Οἱ φιλοκερδεῖς ἕνεκα κέρδους βραχέος ἀδικοῦσι. 4. Ἐν βραχεῖ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης βουλεύομεν. 5. Πρὸς τοὺς Ἀθηναίους πέμπετε περὶ[a] Ποτιδαίας. 6. Λέγε τὸν νόμον (Æsch.). 7. Ὅτι ἀληθῆ λέγω[b], ἀκούσατε τῶν ψηφισμάτων (Æsch.). 8. Λέγε δὴ πάλιν ὃ (= *quod*) Δημοσθένης κατὰ Δημοσθένους ἔγραψε· προσέχετε, ὦ ἄνδρες. 9. Μὴ λεγέτω τὸ ὄνομα ἀλλὰ τὸ πρᾶγμα. 10. Τὴν μάχην μοι, ἔφη ὁ Κῦρος, λέξον ἑκάστων, ἥτις ἐστί[c]. 11. Βοηθήσατέ μοι, καὶ μὴ διδάσκετε τοὺς συκοφάντας μεῖζον ὑμῶν αὐτῶν δύνασθαι[d]. 12. Θαῤῥῶν ἐμμενέτω τῇ ὁμολογίᾳ. 13. Ἐμμενόντων τοῖς ὅρκοις.

[a] '*on the subject of:*' lit. *about.* [b] A sentence with '*that*' (ὅτι) often depends on a suppressed notion; such as, *to see, to convince yourselves,* &c. [c] The *Aorist* implies *one definite statement.* Λέξον μοι τὴν μάχ. ἑκάστων ἥτις ἐστί = ἥτις ἐστὶν ἡ μάχη ἑκάστων. The acc. is here placed as the *object* of λέξον, instead of as the *subject* (*nom. case*) to ἐστί. ἥτις is fem. of ὅστις (*quæ, qualis*), *what, of what kind.* [d] μεῖζον δύνασθαι (= plus posse *or* valere), *to have more power, to be stronger.*

[Ἀγχίνους (what will be its accent *throughout?*). πολύς. ἀληθής.]

b) 1. Stay, and do not do otherwise. 2. Of boys, some are quick, and others slow. 3. Hear, O Athenians, the decrees against Æschines. 4. Remove him from[18] his command. 5. Define for me

(*μοί, enclit.*) up to[e] how many years we ought to consider men young. 6. Prove your friends by their participating [d]with you in danger. 7. Bring them hither[f], and examine what[g] they say. 8. Do not snatch-at the honours of the state. (136)

[e] *μέχρι*, c. *gen.* (*quot* = *πόσοι, -αι, -α, -ων*). *Define single* definite *act.* [f] *To bring . . hither, δεῦρο παράγειν.* Say: '*bringing them hither . . examine.*' [g] *τί* = *quid* (it retains the *acute*).

Lesson 25.

(*Subjunctive of the Present and Aorist Active.*)

The Subjunctive, like the Principal Tenses (*147), has third dual *ον*; third plural *σι*. 137

It has the long *e* and *o* sounds (*η*, *ω*) where the Indicative has the short ones (*ι*, *ο*).

Terminations.		*Subjunctive.*
S. *ω*	*ῃς*	*ῃ* (= *η-ις*, *η-ι*)
D.	*ητον*	*ητον*
P. *ωμεν*	*ητε*	*ωσι*.

Examples.

(*Subjunctive Present.*)

S. *τύπτ-ω*	*τύπτ-ῃς*	*τύπτ-ῃ*
D.	*τύπτ-ητον*	*τύπτ-ητον*
P. *τύπτ-ωμεν*	*τύπτ-ητε*	*τύπτ-ωσι*.

(*Subjunctive Aorist.*)

S. *τύψ-ω*	*τύψ-ῃς*	*τύψ-ῃ*
D.	*τύψ-ητον*	*τύψ-ητον*
P. *τύψ-ωμεν*	*τύψ-ητε*	*τύψ-ωσι*.

The *Subjunctive* of the *Aorist* does not (like the *Indicative*) *denote past time*, but a *single, definite action* considered as standing alone: whereas the Subjunctive of the Present denotes a *continued* or *repeated*† action. 138

a) Thus with *ὅπως*, *ἵνα* = *ut* ('*in order that*'), the Present Subjunctive is used of *general purposes*, and the like, and wherever *duration* is to be pointed out.

It must, however, be remembered, that the *Aorist Subj.* may be used of an action that *really does* and *must* continue for a considerable

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† By a *repeated* action is meant an action spoken of *indefinitely*: *such* an action, *whenever* it takes place; *such* a state, *whenever* it exists.

(138) time; but then the tense *does not imply this*, but considers it as one action, complete in itself. *b*) On the other hand, the *Present Subj.* cannot be used of a *single, definite* action, *performed once.*

c) As compared together, the *Present Subj.* describes the action *as taking place;* the Aor. Subj. considers it as *completed* (φοβοῦμαι μὴ γένωμαι, *I fear I am become:* φοβοῦμαι μὴ γίγνωμαι, *I fear I am becoming*).

With those particles of *time* that are compounded with ἄν (e.g. ὅταν, quum, quoties, ἐπειδάν, postquam) the *Subj. Aor.* = the Latin *futurum exactum.*

Examples (for imitation).

Temporal Particles.

ὅταν ποιῇς = *quum* (*quoties*), *facias, when* (*whenever*) *you do* (of a habit, general truth, &c.).

ὅταν ποιήσῃς = *quum* (*quoties*), *feceris, when you shall have done; when you have done.* Often = *when you do* (from the difference of our English idiom).

ἐπειδὰν ποιήσῃς = *postquam feceris.*

Final Particles.

ἵνα (ὅπως) ποιῇς, *ut facias; that you may do* (habitually).
ἵνα (ὅπως) ποιήσῃς, *ut facias, that you may do* (once).

Conditional Particle.

ἐὰν ποιῇς, *si facias; si quando facias.*
ἐὰν ποιήσῃς, *si feceris; si quando facias* (semel).

☞ All these particles take μή, not οὐ, for *not;* μηδείς, not οὐδείς, for *nobody.*

139 VOCABULARY 23.

ἐμποδών, adv. (ἐν, *in.* πούς, ποδ-ός, *foot*); *in the way of* (dat.).
θηρίον, *any wild animal that is hunted:* τὰ θηρία = *game.*
σκύμνος, ὁ, *young animal:* οἱ σκύμνοι, *the young* (ones).
κύων, *dog.* Cases formed from root κυν: κυν-ός, -ί, -α, &c.
θῆλυς, -εια, -υ, *female.*
νεόττιον, *young bird.*
ζωοτόκος (ζωός, vivus. τεκ, *root of* τίκτειν, parĕre), *viviparous.*
τετράπους, neut. πουν (gen. -ποδος), *four-footed* (τέτταρες, *four;* πούς, *foot*).
πόα, ἡ, *herb; grass.*
ἄλλοτε, *at any other time.*
κηρός, ὁ, *wax.*
πίττᾰ, Attic for πίσσᾰ, *pitch.*
ἔλαιον, *oil.*
ὑγιει-νός, *healthy* (-ιώτερος, *more healthy*).
ὕδωρ (r. ὕδατ-), τό, *water.*
ἀηδῶς, *without-pleasure* (ἀ, non, ἡδέσθαι, delectari).
κωλύ-ειν (f. -ῡ́σω), *to hinder.*
συμβουλεύ-ειν, *to counsel, advise* (dat.).
δηλό-ειν, *to make plain; to show.*
καιρός, *right term;* εἰς καιρόν, *opportunely; at the right time.*

δέ-ειν, to bind; tie up.
ἁρπάζ-ειν (rapere), *to seize; catch.*
παύ-εσθαι (= *stop oneself*), *cease; leave off.*
ᾄδ-ειν (= *ἀείδειν*), *to sing.*
ἐπωάζ-ειν (*ἐπί, on. ᾠόν, ovum*), *to sit* (of a bird).
ἐνυπνιάζ-ειν (*ἐν, in. ὕπνος, sleep*), *to dream.*
κάμν-ειν (laborare), *to be suffering; to be ill.*
ἐσθί-ειν, to eat. (139)
ἀλγεῖν (= *-ἐ-ειν*), *to be in pain.*
ἧττον, less.
ἰσχῦ-ειν, to be strong (*ἰσχύς, strength*).
ἱκανός (idoneus), *fit.*
ἀθροίζ-ειν, to collect (in a heap).
κόπρος, ὁ, dung, manure.
δειπνεῖν (= *-ἐ-ειν*) *to dine* (or *sup*).
πίν-ειν, to drink.
παρών (= præsens), *being present.* Partcp. pres. of *παρεῖναι.*

Exercise 25.

(Learn Paradigms 29, 32: *βοῦς, οἷς.*)

a) 1. Δέομεν[a] τὸν κύνα, ὅπως μὴ ἁρπάζῃ τοὺς τῶν θηρίων σκύμνους. 2. Ἡ θήλεια ἀηδὼν παύεται ᾄδουσα[b], ὅταν ἐπωάζῃ καὶ τὰ νεόττια ἔχῃ. 3. Ἐνυπνιάζειν φαίνονται οὐ μόνον ἄνθρωποι, ἀλλὰ καὶ ἵπποι καὶ κύνες καὶ βόες· ἔτι δὲ πρόβατα καὶ αἶγες καὶ πᾶν τὸ τῶν ζωοτόκων καὶ τετραπόδων γένος. 4. Οἱ λύκοι πόας ἄλλοτε μὲν οὐκ ἐσθίουσιν, ὅταν δὲ κάμνωσι[c]. 5. Οἱ βόες τοὺς πόδας ἧττον ἀλγοῦσιν[d], ἐάν τις τὰ κεράτια ἀλείφῃ κηρῷ ἢ πίττῃ ἢ ἐλαίῳ. 6. Ὑγιεινότεραι ὄϊες τῶν αἰγῶν· ἰσχύουσι δὲ μᾶλλον αἱ αἶγες τῶν ὀΐων. 7. Τοὺς λύκους φασὶν, ὅταν πεινώσιν[e], ἐσθίειν τινὰ γῆν. 8. Ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε[f]. 9. Αὖθίς σοι συμβουλεύσομεν, ἐὰν μὴ κωλύσῃ με τὸ γῆρας. 10. Εἰς καιρὸν ἥκεις, ὅπως τῆς δίκης[g] ἀκούσῃς παρὼν τῆς ἀμφὶ τοῦ πατρός. 11. Ποιήσω ταῦτα, ἵνα δηλώσω τοὺς ἐμποδὼν ὄντας τῇ τῶν Ἑλλήνων εὐδαιμονίᾳ. 140

[a] In the *Present Indic.* dissyllables in *ἐω* do not contract *ἐομεν* and *ἐουσι.* [b] *παύομαι ποιῶν τι* = *I leave off doing any thing.* But in English *doing* is participial subst. in *acc.*; in the Greek it is a present participle agreeing with subj. '*I doing it*' (= *who am doing it*) *leave-off.* [c] Supply '*then they do,*' or prefix '*only*' to *ὅταν, when.* [d] *ἀλγεῖν τοὺς πόδας, to feel pain as to their feet* = *feel pain in their feet.* [e] = *πεινά-ωσι,* from *πεινάειν, esurire.* [f] *ἐκρῖνα, Aor. of κρίνω, to judge.* Imperat. *κρῖνον, άτω,* &c. [g] 678.

b) 1. Speak, that I may hear (*single action*). 2. I say this, that you may remove (*one definite act*) Tellias from his command. 3. We say this, that nobody

(140) may trust those who have done such things. 4. When (= *after*) you have made him fit to govern, let him govern. 5. A good husbandman is careful[g] to collect (*say:* 'provides how [ὅπως] he may collect,' i.e. *habitually*) his manure. 6. When you have collected the manure, you shall dine. 7. Do not think that they drink without-pleasure, when (= *whenever, if at any time*) they drink water. 8. It is a custom with the Persians (*dat.*) to kiss relations, when' °that is (γέ) they see[h] them after a long time[i].

[g] ἐπιμελεῖται (= ἐπιμελέ-εται). [h] The subj. of ὁράω is (irregularly) ἴδω, -ῃς, -ῃ, &c.

Lesson 26.

(*First Future and Aorist of Liquid Verbs**.)

141 *Short root.*] Many verbs are *strengthened forms* of *simpler* roots.—To obtain the *short* from the *strengthened* root, we must retrace the step or steps by which the strengthening was effected:

1) By changing the radical vowel or diphthong into the short vowel from which it arose.

	Examples.	
αι becomes ᾰ.	φαιν	φαν
ει before a *mute* must be changed into ι.	λειπ	λιπ
ει before a *liquid* must be changed into ε.	τειν	τεν
ου becomes ο.	ἀκου	ἀκο
η (when it has arisen from α) becomes ᾰ.	ληθ	λᾰθ

2) By rejecting the latter of two consonants: τεμν, τεμ.

a) Since πτ = *any* P-sound + τ, the short root *may* end in π, β, or φ.

b) From ζ (= σδ) the *former* is ejected: φραζ, φραδ.

c) But a strengthened root in ζ has sometimes

* i.e. verbs whose root ends in a *liquid*.

arisen from a short root ending in γ: οἰμωζ, (141) οἰμωγ.

d) Σσ, ττ, are mostly strengthened roots from short roots that end in a *K-sound* (κ, γ, or χ): but sometimes from roots that end in a *T-sound*: πρασσ, πραγ. φρισσ, φρικ. πτυσσ, πτυχ.——ἐρεσσ, ἐρετ. κορυσσ, κορυθ.

In the Active Voice, *liquid* verbs have only what is called the *Second Future*. It is formed by adding ῶ to the short root. 142

The *Aorist Act.* of liquid verbs is without σ: it lengthens the vowel of the Future, and for that purpose changes 143

ε into ει } σπερῶ, ἔσπειρα
α into η } φανῶ, ἔφηνα*.

Present.	*Future.*	*Aorist.*
σφάλλ-ω, *to trip up*	σφᾰλ-ῶ	ἔ-σφηλ-α
φαίν-ω, *to show*	φᾰν-ῶ	ἔ-φην-α
μέν-ω, *to remain*	μεν-ῶ	ἔ-μειν-α
σπείρω, *to sow*	σπερ-ῶ	ἔ-σπειρ-α
τίλλ-ω, *to pluck*	τῐλ-ῶ	ἔ-τῑλ-α
ἀμῡ́ν-ω, *to defend*	ἀμῠν-ῶ	ἤμῡν-α.

The terminations of the *Future of liquid verbs* are ῶ, εῖς, εῖ | εῖτον, εῖτον | οῦμεν, εῖτε, οῦσι(ν).

Τί ποιῶ = *What am I to do? what shall I do?* [called the 'deliberative subjunctive.']

(Οὐ μή with *Fut.* and *Aor. Subj.*) 144

a) Οὐ μὴ γράψεις; (cum interrogatione), *Will you not not-write?* = '*don't write:*' '*don't write*, I tell you.'

b) Thus οὐ μή, *used interrogatively* with the *Second Person* of the Future, is virtually a *strong prohibition:* but *without interrogation* it is (with any Person of the

* But the following take *Aor.* 1. in ανα:—
a) All in ραίνω, ιαίνω (except τετραίνω, μιαίνω).
b) ἰσχναίνω, κερδαίνω, κοιλαίνω, λευκαίνω, ὀργαίνω, πεπαίνω.
c) σημαίνω, σαίνω, have -ηνα or -ᾱνα. καθαίρω has -ηρα, or -αρα.

(144) *Future* or [much more commonly] the *Subjunctive* of the *Aorist*) a *strong denial.*

οὐ μὴ γράψω (*fut.*), -εις, -ει, &c. } *I (you, he) will*
οὐ μὴ γράψω (*aor. subj.*) -ῃς, -ῃ, &c. } *not write.*

c) The last idiom is explained by an ellipse of δέος ἐστί (*metus est*) or δεινόν ἐστι (*verendum est*). So that οὐ μὴ γράψεις, or γράψῃς = οὐ (δέος ἐστὶ) μὴ γράψεις or γράψῃς [*there is no fear lest*] *you should write* = *you will certainly not write.*

d) Sometimes instead of the simple οὐ, μή, there is a *compound* of one or both (e.g. οὔτοι, οὐδείς, οὔποτε· μηδείς, μήποτε). Construe as if it were οὐ μή, adding the *additional force* of the *compound.*

145 VOCABULARY 24.

σπείρ-ειν, *to sow.*
μέν-ειν, *to wait;* and (*like* manere) *to wait for* (a person, acc.).
νέμ-ειν, *to distribute; allot.*
κερδαίν-ειν, *to gain.*
θερίζ-ειν, *to reap* (a harvest); *gather fruit,* &c.
δείδ-ειν, *to fear.*
ὑβρίζ-ειν, *to insult.*
σκώπτ-ειν, *to scoff; jeer at.*
ληρ-εῖν (=-έ-ειν), *to talk nonsense.*
ἀνάστατος (2 terminations). See Index.
διαφων-εῖν (= -έ-ειν), properly '*to sound differently:*' hence *to disagree; dissent; to make a different statement.*
ποῖος, *what kind of; qualis.* Ποῖός τις has nearly the same force, but adds a notion of *indefinite magnitude* to it (Synt. 800).
οὔτοι (non sane), *assuredly not.*
τίς ποτε; (= quis tandem?) *who in the world?*
πλείων (compar. adj.), *more.*

Exercise 26.

(Learn τὶς, τίς; Paradigms 37, 38.)

146 *a*) 1. Ταῦτα ποιῶν, οὐ μὴ δείσῃς τοὺς πολεμίους. 2. Οὔτοι σ' Ἀχαίων μή τις ὑβρίσῃ. 3. Οὐ μὴ σκώψεις; 4. Οὐ μὴ ληρήσεις; 5. Οὐ μή σε κρύψω[a] ταῦτα. 6. Τοὺς πονηροὺς οὐ μήποτε βελτίους ποιήσετε. 7. Δέκα ἔτη μείναντες Ἀχαῖοι τὴν Τροίαν ἀνάστατον ἐποίησαν. 8. Μενοῦμεν αὐτούς. 9. Τῇ ὁμολογίᾳ πότερον[d] ἐμμενοῦμεν ἢ διαφωνήσομεν; 10. Ποῖόν τινα ἐλπίζεις καρπὸν ὧν[b] ἔσπειρας θερίσειν; 11. Ἄλλων σπειράντων καὶ φυτευσάντων, τὸν καρπὸν ὑμεῖς ἐθερίσατε. 12. Ἆρ' οὐχ[c] οἱ θεοὶ πολλοῖς ἀγαθοῖς δυστυχίας τε καὶ βίον κακὸν ἔνειμαν; 13. Τί ποιῶμεν; 14. Πότερον[d] κερδανοῦσιν οἱ κακοὶ τοιαῦτα ποιήσαντες, ἢ οὔ; 15. Οἱ φιλοκερδεῖς ἐπιθυμοῦσιν ἄρχειν, ἵνα πλείω[e] κερδαίνωσι.

[a] 757. [b] Gen. pl. of ὅς, *qui* (Pdm. 49): καρπὸν . . . ὧν =

καρπὸν ... τούτων, ἅ; the relative being put in the case of the antecedent τούτων (= *eorum*) by attraction: 910. [c] ἆρ' οὐ or ἆρ' οὐχ, 977, *b*. [d] πότερον—ἤ, 981. [e] for πλείονα, neut. plur. (*more things* =) *more*. Pdm. 12. (146)

[πολύς, φιλοκερδής, πλείων. Cf. Pdm. 12.]

b) 1. What am I to do? 2. They will not remove him from his command. 3. Did they remove him from his magistracy, or not? 4. Who in-the-world will remove them from their command? 5. He will not reap the fruit of what [f] he sowed. 6. Who in-the-world will sow on[25] rocks and stones? 7. Will you sow on[25] the water? [[e]No. 977, *c*.] 8. What am I to say? 9. Will you abide-by your oaths, or not[g]?

[f] ἅν by attraction for ἅ. 910. [g] 981.

Lesson 27.

The *Tenses* are divided into *principal* and *historical* tenses. 147

Principal Tenses.	*Historical Tenses.*
PRESENT.	IMPERFECT.
PERFECT.	PLUPERFECT.
FUTURE.	AORIST.

After ἵνα, ὅπως, ὡς (= *ut*), '*that*,' '*in order that*,' the Subjunctive answers to the Latin *Present Subjunctive*†, and follows the *principal tenses* (see *138). 148

Μὴ κλέπτ-ε, *do not steal* (forbids stealing *generally*).

Μὴ κλέψ-ῃς τοῦτο, *do not steal* this (forbids stealing in a *particular instance*). See 633, 634.

As a general rule, in *prohibitions* with μή, the *Imperative* of the *Present* is used, or the *Subjunctive* of the *Aorist*. The *Present Imperative* is used in *general precepts*, and whenever the *action forbidden* is considered as *continuing* or *being repeated*.—The *Subjunctive* of the *Aorist* (whether with μή, or after ἵνα, &c.) does not denote *past time* (like the *Indicative* of the *Aorist*), 149

† The *Present Subjunctive* denotes *continuance* or *repetition*.

but a *single definite* action; an *action done once*, without *any reference* to *duration* or *repetition* †. Cf. *138

150 VOCABULARY 25.

ὀνειδίζ-ειν (ὄνειδος), *to reproach.*
συμφορά, ᾶς, ἡ, calamity; misfortune.
ἐξ-αλείφ-ειν, to blot out; expunge.
ἐκ-κόπτ-ειν, to cut off.
συκοφαντία, a vexatious information. (See συκοφάντης in Index.)
τροφή (τρέφ-ειν, nutrire), *nourishment; food.*
χυμός, οῦ, juice (χέω, fundo).
εὐψυχία (εὖ, bene. ψυχή, animus), *spirit.*
ἐμπειρία, ἡ, experience.
ἰσχύς, -ύος, ἡ, strength.
ἰσχῦ-ειν (valere), *to be strong; to avail.*
ποικίλλ-ειν (ποικίλος, various), *to diversify; to relieve; to decorate.*
τοῖχος (= paries), *ου, ὁ, wall of a house.*
ἐπ-αιρόμενος (partcp.), *being lifted up;* = with pride; with exultation.
διδακτός (διδάσκειν, docere), *capable of being taught; that can be taught.*
φθονεῖν (= -ἐ-ειν), *to grudge; to envy.*
ἀόρᾱτος (α, non. ὁράω, video), *unseen; invisible.*
τὸ μέλλον (= quod futurum est), *the future; what is to be.*
πάρ-ειμι, I am here.

(*Eng.*) To reproach a man *with any thing.*
(*Greek.*) To reproach *any thing to a man* (ὀνειδίζειν τί τινι: cf. *exprobrare alicui paupertatem*, &c.).

Exercise 27.

151 α) 1. Μηδενὶ συμφορὰν ὀνειδίζῃς· κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρᾱτον. 2. Ἐξαλείψομεν τὸν νόμον, ἵνα τὰς συκοφαντίας ἐκκόψωμεν. 3. Ἡ μέλιττα χρῆται[a] τροφῇ οὐδεμίᾳ ἀλλ' ἢ[b] τῇ γλυκὺν ἐχούσῃ χυμόν. 4. Μὴ ποιήσῃς τοῦτο. 5. Τὸν δῆμον μὴ ἀπολύσητε. 6. Ἀνεὺ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδῦ'νους ἰσχύει. 7. Μὴ τοῖς ἐξ Εὐβοίας καὶ Σπάρτης λίθοις τοὺς τοίχους ποίκιλλε. 8. Ὅταν λέγῃς ἐπαιρόμενος, ὅτι[c] ἵππον καλὸν ἔχω, ἠλίθιος εἶ. 9. Εἰ ἔχεις[d] ἡμῖν ἐπιδεῖξαι[e] ὡς διδακτόν ἐστιν ἡ ἀρετή, μὴ φθονήσῃς ἀλλὰ ἐπίδειξον[e].

[a] = χρά-εται, from χρῆσθαι (= χρά-εσθαι), *uti*, which contracts

† Such an action (as has been observed in *138) may *have duration* (even *necessarily*), but then the Aorist Subj. considers it as *one action*, without any *reference* to this (necessary) *duration*.

αι into *η* instead of *α*. It governs the *dat.*: χρῆσθαι τροφῇ (literally *cibo uti* =) *to take* (any) *food*. [b] ἀλλ' ἤ (*literally* 'but than') = *nisi* or *præter* after οὐδεὶς ἄλλος, or οὐδείς only. [c] ὅτι (*that*) precedes the *quoted* words of another person, and is then not to be construed. See 897. [d] have = *have it in your power; can.* [e] ἐπίδειξον is *Imper. Aorist* (2nd person), and ἐπιδεῖξαι, *Infin. Aorist* of ἐπιδεικνύναι, *to show; to prove.* (151)

[γλυκύς. λέγω, Subjunctive. ἐπίδειξον, Imperative of the Aorist. Εὔβοια.]

b) 1. Do not wonder-at the strength of the giant. 2. Do not reproach the just man with the misfortunes [e]sent from the gods. 3. Do not admire external[f] goods. 4. The soldier's spirit will avail against[d] dangers. 5. The arts of the general availed nothing against the spirit and experience of the enemy. 6. I am here to remove (*say*: 'that I may remove') them from their command.

[f] ὁ (ἡ, τό) ἔξω = *external*. ἔξω, adv. *without, outwardly*. See 554.

Lesson 28.

(*Optative of Present and Aorist.*)

In these tenses, the Optative (like the *other moods*) drops the augment of the *Indicative*. 152

	Subjunctive.			*Optative.*			*Infin.*
PRESENT	ω	ῃς	ῃ	οιμι	οις	οι	ειν
		ητον	ητον		οιτον	οίτην	
	ωμεν	ητε	ωσι	οιμεν	οιτε	οιεν	
AORIST	(as Present)			αιμι	αις	αι	αι*
					αιτον	αίτην	
				αιμεν	αιτε	αιεν	

Besides the *Aorist Optative* in αιμι, another is in use (called the *Æolic Aorist*) in εια. In the *second* and *third sing.* and *third plur.* this is far more common than the other form.—ειας, ειε.—plur. ειαν.

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* *With accent* on penult.

(152)

Present.		Aorist.	
Subjunctive.	*Optative.*	*Subjunctive.*	*Optative.*
λύ-ω	λύ-οιμι	λύ-σω	λύ-σαιμι
λύ-ῃς	λύ-οις	λύ-σῃς	λύ-σαις (λύ-σειας)
λύ-ῃ	λύ-οι	λύ-σῃ	λύ-σαι (λύ-σειε[ν])
λύ-ητον	λύ-οιτον	λύ-σητον	λύ-σαιτον
λύ-ητον	λυ-οίτην	λύ-σητον	λυ-σαίτην
λύ-ωμεν	λύ-οιμεν	λύ-σωμεν	λύ-σαιμεν
λύ-ητε	λύ-οιτε	λύ-σητε	λύ-σαιτε
λύ-ωσι(ν)	λύ-οιεν	λύ-σωσι(ν)	λύ-σαιεν (λύ-σειαν).

So,

Subjunctive.			*Optative.*		
			Present.		
τύπτω,	ῃς,	ῃ, &c.	τύπτ-οιμι,	οις,	οι, &c.
λέγ-ω,	ῃς,	ῃ, &c.	λέγ-οιμι,	οις,	οι, &c.
πείθ-ω,	ῃς,	ῃ, &c.	πείθ-οιμι,	οις,	οι, &c.
θαυμάζ-ω,	ῃς,	ῃ, &c.	θαυμάζ-οιμι,	οις,	οι, &c.
			Aorist.		
τύψ-ω,	ῃς,	ῃ, &c.	τύψ-αιμι,	αις,	αι, &c.
λέξ-ω,	ῃς,	ῃ, &c.	λέξ-αιμι,	αις,	αι, &c.
πείσ-ω,	ῃς,	ῃ, &c.	πείσ-αιμι,	αις,	αι, &c.
θαυμᾰσ-ω,	ῃς,	ῃ, &c.	θαυμάσ-αιμι,	αις,	αι, &c.
τιμήσ-ω,	ῃς,	ῃ, &c.	τιμήσ-αιμι,	αις,	αι, &c.

(Opt. Aor. also τύψ-ειε, ᾰς, &c. λέξ-ειε, ας, &c.)

153 In the *Optative* (as in the *Subjunctive*, *149) the *Present* refers to a *continued* or *repeated* action; the *Aorist* to a *single, definite* one.

The *Optative* (like the Latin *Imperfect Subjunctive*) follows ἵνα, ὅπως, ὡς (= *ut*) when they depend on an *historical* tense (*147).

☞ Ἵνα, ὅπως, ὡς are followed by μή (not οὐ), μηδείς (not οὐδείς), &c.

154 VOCABULARY 26.

περιβόητος, *talked-about every where:* περιβόητον εἶναι, *to be the common talk* (περί, circum. βοᾷν, clamare).
ἡσυχία, *quietness; rest:* ἡσυχίαν ἄγειν, *to keep quiet.*
τιμωρία, *recompense; punishment.*
ἀσέβημα, τό, *act of impiety; an impiety.*
δῆλος, *manifest, evident.*
τόπος, ὁ, *place.*
ἔρημος (vacuus), *destitute of* (gen.): it may be construed '*without.*'
κύριος, *possessing a right:* κύριός εἰμι ποιεῖν τι, *I have the right to do any thing.*
χθές, adv. (cras), *yesterday.*

Λυκοῦργος, *Lycurgus.*
κελεύ-ειν (jubere), *to bid, tell, order.*
κατα-μέν-ειν, *to remain* (in a country, &c.).
κατα-νοεῖν (= -ἰ-ειν), *to perceive; to discover.*
παρ-εἶναι, *to be present* (Imperf. παρ-ῆν, ῆς, ῆ, ῆτον, ήτην, ῆμεν, ῆτε, ῆσαν. Partcp. παρ-ών, οῦσα, όν. G. παρόντος, &c.).

καλεῖν (= -ἰ-ειν), *to call* (fut. and aor. with ε, not η: καλέ-σω; ἐκάλεσα). (154)
δεῖπνον, *dinner: καλεῖν ἐπὶ δεῖπνον, to invite to dinner.*
δεῦρο, *hither; here* (= *hither*).
ἐλπίζ-ειν, *to hope.*
ἁμαρτάν-ειν (peccare), *to commit a fault; sin.*
ζητεῖν (= ἰ-ειν), *to seek; to look for.*

PRESENT.—Εἰμί, *I am.* 155

	Indicative.	*Subjunctive.*	*Optative.*
S.	εἰμί, εἶ, ἐστί(ν)	ὦ, ἦς, ᾖ	εἴην, εἴης, εἴη
D.	ἐστόν, ἐστόν	ἦτον, ἦτον	εἴητον, εἰήτην
P.	ἐσμέν, ἐστέ, εἰσί(ν)	ὦμεν, ἦτε, ὦσι(ν)	εἴημεν, εἴητε, εἴησαν and εἶεν.

IMPERFECT.—*I was.*

Sing.	*Dual.*	*Plural.*
ἦν, ἦσθα, ἦν	ἦστον, ἤστην or ἦτον or ἤτην	ἦμεν, ἦτε, ἦσαν or ἦστε.

Exercise 28.

(Paradigms 43. 45.—Rule 783.)

a) 1. Ἐγὼ τότε, ἵνα μὴ περιβόητος εἴην, ἡσυχίαν ἦγον. 2. Ἡ ψυχὴ ἡγεῖται τιμωρίαν οἱ (= *sibi*) ἥξειν τῶν ἀσεβημάτων. 3. Μένων ὁ Θετταλὸς δῆλός ἐστιν[42] ἐπιθυμῶν[a] ἄρχειν, ὅπως πλείω[b] λαμβάνῃ. 4. Μένων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν τιμᾶσθαι[c], ἵνα πλείω κερδαίνοι. 5. Σεύθης πέμπει τὸν ἑαυτοῦ ἑρμηνέα πρὸς Ξενοφῶντα, κελεύων αὐτὸν καταμεῖναι[d] παρ' ἑαυτῷ χιλίους ὁπλῖτας ἔχοντα[44]. 6. Οἱ πέρδικες οὐκ ἐν τῷ αὐτῷ τίκτουσι καὶ ἐπωάζουσι, ἵνα μή τις κατανοήσῃ τὸν τόπον. 7. Λυκοῦργος, ὅπως μὴ ἔρημοί ποτε[e] οἱ παῖδες εἶεν ἄρχοντος, ἐποίησε τὸν ἀεὶ παρόντα τῶν πολιτῶν[f] κύριον εἶναι κολάζειν, εἴ τι[g] ἁμαρτάνοιεν. 8. Ὦ Ἀριστόδημε, καὶ χθὲς ἐζήτουν[h] σε, ἵνα καλέσαιμι δεῦρ' ἐπὶ δεῖπνον. 9. Ἅπερ (Pdm. 49) αὐτοὶ σφᾶς αὐτοὺς οὐκ ἔπεισαν, ὑμᾶς ἐλπίζουσι πείσειν 156

(156) (*fut. infin.*). 10. Παρῆσαν καὶ οἱ ῥήτορες ἵνα τὸν δῆμον τοῖς σοφοῖς λόγοις πείσειαν.

[a] = ἐπιθυμέ-ων, pres. partcp. (*nom. m.*) [b] Note 7. [c] = τιμάεσθαι, *to be honoured.* [d] *to remain* (Aor. Infin.): παρά (*by*) here = *with.* [e] ποτί (*ever*), indefinite, is *enclitic.* ἔρημος, gen. [f] Jn. τὸν τῶν πολῖτῶν ἀεὶ παρόντα = *illum ex civibus, qui quovis tempore præsens esset.* In this way ἀεί (*semper*) = *at any given time.* Hence ὁ ἀεὶ παρὼν τῶν πολῖτῶν = *any citizen who happened to be present at the time.* [g] Neut. of τίς. ἁμαρτάνειν τι = *to commit any fault.* [h] = ἐζήτε-ον.

[πλείων. πίρδιξ. τίς.]

b) 1. They expunged the law, that they might cut-off the vexatious-informations. 2. The young-man is admiring *his* (own) horse. 3. The boy evidently admires[e] the Hoplite. 4. The orators had evidently not persuaded even themselves. 5. The orator was-there, that he might persuade the people of the Athenians. 6. The generals were-there, that they might sharpen the passions of the people.

Lesson 29.

(*Some of the Passive Tenses.*)

157 Passive.

Present.	*Imperfect.*	*Future.*	*Aorist.*
ομαι	όμην	θήσομαι	θην

158 The Imperfect and Aorist take the augment; the terminations beginning with θ will affect the final consonant of a *mute root*, because ☞ *when two mutes come together, they must be of the same order of breathing* (i. e. both *smooth* mutes, both *middle*, or *both aspirate* [*13]). Hence, *to retain the* θ, we must change the *final consonant* of the root (called the *characteristic*) into the corresponding aspirate.

Thus *any p*-sound with θ = φθ,
any k-sound with θ = χθ.

Hence, (*a*) τριβ-θήσομαι = τριφθήσομαι: πεμπ-θήσομαι = πεμφ-θήσομαι.—Ἀλειφ-θήσομαι requires no change. (158

b) Πλεκ-θήσομαι = πλεχ-θήσομαι: φλεγ-θήσομαι = φλεχ-θήσομαι. Βρεχ-θήσομαι requires no change.

c) A *t*-sound before θ is changed into ς. Hence ψευδ-θήσομαι = ψευσ-θήσομαι: πειθ-θήσομαι, πεισ-θήσομαι.

Verbs whose root ends in πτ, κτ, ζ, σσ, ττ are 159
lengthened forms from simpler roots. The final consonant of that *simpler root* is called the *true characteristic*.

The true characteristic of verbs in πτ is a *p*-sound (π, β, or φ).

The true characteristic of verbs in κτ is a *k*-sound (κ, γ, or χ).

The true characteristic of verbs in ζ is *usually* δ (a *t*-sound): but sometimes a *k*-sound (*141, *c*).

The true characteristic of verbs in σσ, ττ is *usually* a *k*-sound: but sometimes a *t*-sound (*141, *d*).—Hence

a) Verbs in πτ follow the *p*-sounds, and have fut. 160
and aor. φ-θησομαι, φ-θην.

b) Verbs in κτ, and *usually* those in σσ, ττ, follow the *k*-sounds, and have χ-θησομαι, χ-θην.

c) Verbs in ζ *usually* follow the *t*-sounds, and have σ-θησομαι, σ-θην.

d) Verbs in αω, εω, οω lengthen the *characteristic* vowel, as in the Future Active, by (usually) changing α, ε, ο into η, η, ω respectively.

Examples.

	Present.	*Imperfect.*	*Future.*	*Aorist.*
p-sounds	τρίβ-ομαι	ἐ-τριβ-όμην	τριφ-θήσομαι	ἐ-τρίφ-θην
	πέμπ-ομαι	ἐ-πεμπ-όμην	πεμφ-θήσομαι	ἐ-πέμφ-θην
	τύπτ-ομαι	ἐ-τυπτ-όμην	τυφ-θήσομαι	ἐ-τύφ-θην.
k-sounds	πλέκ-ομαι	ἐ-πλεκ-όμην	πλεχ-θήσομαι	ἐ-πλέχ-θην
	λέγ-ομαι	ἐ-λεγ-όμην	λεχ-θήσομαι	ἐ-λέχ-θην
	ἄρχ-ομαι	ἠρχ-όμην	ἀρχ-θήσομαι	ἤρχ-θην.
t-sounds	ψεύδ-ομαι	ἐ-ψευδ-όμην	ψευσ-θήσομαι	ἐ-ψεύσ-θην
	πείθ-ομαι	ἐ-πειθ-όμην	πεισ-θήσομαι	ἐ-πείσ-θην.
ζ.	θαυμάζ-ομαι	ἐ-θαυμαζ-όμην	θαυμασ-θήσομαι	ἐ-θαυμάσ-θην.
σσ, ττ	τάσσ-ομαι	ἐ-τασσ-όμην	ταχ-θήσομαι	ἐ-τάχ-θην.
	τάττ-ομαι	ἐ-τατ-τ-όμην		

161 Pure verbs:

φιλέ-ω	θιλοῦμαι†	ἐ-φιλούμην	φιλη-θήσομαι	ἐ-φιλή-θην
τιμά-ω	τιμῶμαι‡	ἐ-τιμώμην	τιμη-θήσομαι	ἐ-τιμή-θην
δουλό-ω	δουλοῦμαι§	ἐ-δουλούμην	δουλω-θήσομαι	ἐ-δουλώ-θην
λύω	λύ-ομαι	ἐ-λυ-όμην	λυ-θήσομαι	ἐ-λῠ-θην.

[The verbs whose characteristic is a *liquid*, have more peculiarities, and will be treated of separately.]

162 Terminations:

ομαι, both in *Present* and *Fut.*, as in Pres. of deponent verbs (η, εται, &c.). Cf. *79.

Imperf.	όμην, ου, ετο	όμεθον, εσθον, ίσθην	όμεθα, εσθε, οντο
Aor.	ην, ης, η	ητον, ήτην	ημεν, ητε, ησαν.

[The other persons of the *contracted* forms (ούμην, ώμην) will not be used at present.]

163 The terminations of the participles are:

Pres.	*Fut.*	*Aor.*
όμενος	θησόμενος	θείς (*cum acuto*)

(θησ-)ό-μενος, -μένη, -μενον, regular
-θείς, -θεῖσα, -θέν, G. -θέντος, &c. [Pdm. 34.]

164 *On the augment of verbs compounded with a preposition.*] (*a*) The general rule is, that the augment *follows the preposition.* (*b*) The final vowel of the prepositions that end in a vowel, is elided, except in περί and πρό. Προ-ἐ is often changed by what is called *crasis* [Note 10] into προὺ (the breathing being marked over the υ): ἀπο-βάλλω, ἀπ-έ-βαλλον: but περι-βάλλω, περι-έ-βαλλον, προ-βάλλ-ω, προ-έ-βαλλον = προὔ-βαλλον.

c) The prepositions ἐν, σύν have often undergone a change by being *assimilated* to the initial consonant of the verb according to the following laws:

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† = φιλέ-ομαι, ἐ-φιλε-όμην. ‡ = τιμά-ομαι, ἐ-τιμα-όμην.
§ = δουλό-ομαι, ἐδουλο-όμην.

ν before a *p*-sound, or ψ, becomes μ.
ν before a *k*-sound, or ξ, becomes γ. (164)
ν before a liquid becomes that liquid.

When ἐν, σύν have been thus *assimilated*, they will 165
resume their *natural* form before ε.

	(by assimilation)	(Imperf.)
ἐν-βάλλω	= ἐμ-βάλλω	ἐν-ἐ-βαλλον
συν-βάλλω	= συμ-βάλλω	συν-ἐ-βαλλον
ἐν-κλείω	= ἐγ-κλείω	ἐν-ἐ-κλειον
ἐν-χέω	= ἐγ-χέω	ἐν-ἐ-χεον
ἐν-μένω	= ἐμ-μένω	ἐν-ἐ-μενον
ἐν-λείπω	= ἐλ-λείπω	ἐν-ἐ-λειπον.

d) Ἐκ will become ἐξ before a vowel: ἐκ-βάλλ-ω, ἐξ-έ-βαλλον.

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παιδεύ-ειν, *to educate* (παῖς, παιδός).
Ἄρειος (= *Martius*): Ἀρ. πάγος, "*Mars' hill;*" *the hill of the Areopagus.*
εὐμενῶς, *kindly.*
ὑποδέχ-εσθαι, *to receive.*
κακίζ-ειν, *to worst* (κακός, *bad*).
ὁ Μῆδος, *the Mede* = *Xerxes.*
ἀναχώρησις (ἀνά = *back.* χωρεῖν, *to depart*), *retreat.*
περίβολος, ὁ, *circuit* (of walls, &c. περί, *round.* βάλλειν, *to throw*).
πανταχῇ (or -χῆ), *every where; on all sides.*
ἐξ-άγ-ειν, *to carry further out; to extend.*
κατα-πέμπ-ειν, *to send down* (to a country nearer the coast).
σατράπης, ου, ὁ, *satrap.*
βασανίζ-ειν, *to torture, put to the rack* (βάσανος, *touch-stone, test.—torture*).
γάμος, ὁ, *marriage.*
σιωπ-ᾶν (= ά-ειν), *to keep silence, hold one's tongue.*
κατα-λύ-ειν, *to dissolve; to destroy* (e.g. a form of government).
δημοκρατία, *democracy* (δῆμος. κρατεῖν).
ὀλιγαρχία, *oligarchy* (ὀλίγοι, pauci. ἄρχειν).
φονεύ-ειν, *to slay; to murder.*
τύραννος, *tyrant* (in the Greek sense, one who ruled by *his own will*, not by *law;* usually after having obtained absolute power in a state that ought to be free).
διδάσκαλος, *teacher.*
χειμάζ-εσθαι, *to be tempest-tossed; to be tossed by a storm* (χειμών).
προσ-μίσγ-ειν (c. dat. loci =) *to put in at; to land at.*
Τάρας (-αντος), *Tarentum.*
θᾶττον, *more quickly; more easily.*
ἀπο-λύ-ειν, *to acquit.*

Exercise 29.

a) 1. Ὁ Κῦρος ἐπαιδεύθη ἐν τοῖς Περσῶν νόμοις. 167
2. Ἀπὸ τοῦ Ἰλισσοῦ[a] λέγεται ὁ Βορέας τὴν Ὠρείθυιαν ἁρπᾶσαι·[b] λέγεται αὖ καὶ ὁ λόγος, ὡς ἐξ Ἀρείου

f) πάγου ἡρπάσθη. 3. Κακισθέντας ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. 4. Μετὰ τὴν τοῦ Μήδου ἀναχώρησιν μείζων ὁ περίβολος πανταχῇ ἐξήχθη[c] τῆς τῶν Ἀθηναίων πόλεως. 5. Κῦρος κατ-ε-πέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας καὶ Καππαδοκίας. 6. Ἆρ' οὐκ ἐβασανίσθησαν οἱ δοῦλοι; 7. Τὴν ἐν Ἐρετρίᾳ ὀλιγαρχίαν τὴν τῶν ἱππέων Διαγόρας δὴ[13] κατέλῦσεν ἀδικηθεὶς περὶ γάμον. 8. Ὁ κριτὴς ὑβρισθεὶς ὑπὸ τούτου οὐ σιωπᾷ. 9. Ὁ Ἕκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. 10. Τὼ ἀδελφὼ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. 11. Πολλαὶ δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. 12. Ψευσθήσομαι τῶν ἐλπίδων. 13. Ὁ Γύλιππος χειμασθεὶς ἐς τὰ μάλιστα[d] τῷ Τάραντι προσμίσγει. 14. Εἰ νυνὶ σοῦ[e] ἀκούσας ἐλθεῖν[f] πεισθήσομαι, πολὺ θᾶττον ὑπ' αὐτοῦ καὶ πάλιν ἐλθεῖν πεισθήσομαι. 15. Οἱ τοῦ βιβλιοπώλου δοῦλοι ἐβασανίζοντο.

[a] The *Ilissus*, a river in Attica. For the fable of *Boreas* and *Orithyia*, see Keightley's Mythol. [b] = *to have carried off*. [c] μείζων ἐξήχθη, lit. *was carried out larger*, i.e. *was carried further out*, and so became *larger*. Hence μείζων is a *proleptic* (= *anticipative*) predicate: as in μέγας ηὐξήθη ('*he was increased great*' =) *he grew great*.
[d] The adv. μάλιστα (= *maxime*) is here used *adverbially* with the *article* and *prep*. Construe, '*with extreme violence*,' '*most violently*.' [e] σοῦ, gen. after ἀκούειν = *to listen to* (an adviser). [f] ἐλθεῖν, *to go*.
[Βορέας. Βορρᾶς. ἱππεύς. πατήρ.]

b) 1. O slaves, you will be .examined-by-torture. 2. His slaves having been examined-by-torture, he will be acquitted. 3. You were both taught by the same master. 4. You will all be insulted by these persons. 5. I will not be persuaded to do this'. 6. The Mede was disappointed of his expectation. 7. Gylippus, being seized by the wind, is carried-out to sea. 8. The garlands shall be woven.

Lesson 30.
(*Middle Voice.*)

Besides the *Active* and *Passive Voices*, the Greek 168
language has a *Middle Voice*, which denotes an action (1) *done* by the agent *to himself;* or (more commonly) one which (2) he *does for his own benefit;* or (3) *gets done for his own benefit.*

The relation, however, to *oneself* is often much more distant and obscure.

Middle verbs may be considered *Deponents*, when their *middle force* is so slight, that they appear to have the simple meaning of *active* verbs.

The *Middle Voice* does not belong to all the verbs that are capable of receiving the meanings just mentioned.—The pupil must never *assume* its existence without authority.

☞ It is only for the *Futures* and *Aorists* that the 169
Middle Voice has forms of its own. For the *Present, Imperfect, Perfect,* and *Pluperfect,* it does not differ *in form* from the *Passive.*

Such *Middle Verbs* as may be considered *Deponents* 170
are divided into

1. *Deponents Middle* = those with *Future* and *Aorist* of the *middle* form.
2. *Deponents Passive* = those whose *Aorist* is of the *passive form;* their *Future* is mostly of the *middle* form.

The terminations of the *Future* and *Aor. Middle* 171
are (for all but *liquid* verbs: see *173):

	Fut.	*Aor.*
Indic.	σομαι	σάμην
Infin.	σεσθαι	σασθαι
Partcp.	σόμενος	σάμενος.

These terminations are appended like σω, σα in the 172
Active (*71); the *Aor.* taking the augment (*59) in the *Indicative,* but not in the Moods and Participle.

μετα-πέμπομαι	μετα-πέμψομαι	μετ-ε-πεμψάμην
δίχομαι	δίξομαι	ἐ-δεξάμην
ἀλείφομαι	ἀλείψομαι	ἠλειψάμην
δουλό-ομαι	δουλώσομαι	ἐ-δουλωσάμην
λούομαι	λοῦσομαι	ἐ-λουσάμην.

(172) Both for *Act.* and *Mid.* α after any of the letters in ρει (i. e. ρ, ε, or ι) is lengthened into ᾱ (not η); but χράομαι, χρήσομαι is an exception. Ἀκροάομαι makes ἀκροάσομαι.

173 Verbs whose roots end in a *liquid*, have for the terminations of the *Fut.* and *Aor. Mid.* οῦμαι and άμην, the *radical* vowel being shortened in the *Future* and lengthened in the *Aorist*, as in the Active Voice (*143).

174 The terminations of the Fut. Indic. (except for *liquid* verbs) are the same as those of the Present *Indic.* (*79).

Imperfect.	όμην	ου	ετο
	όμεθον	εσθόν	έσθην
	όμεθα	εσθε	οντο
Aor.	(σ)άμην	(σ)ω	(σ)ατο
	(σ)άμεθον	(σ)ασθον	(σ)άσθην
	(σ)άμεθα	(σ)ασθε	(σ)αντο.

175 The Fut. of the liquid verbs is:

οῦμαι	ῇ or εῖ	εῖται
ούμεθον	εῖσθον	εῖσθον
ούμεθα	εῖσθε	οῦνται.

176 VOCABULARY 28.

(Learn ἐλυόμην. λύσομαι. ἐλυσάμην. Paradigm 58.)

παρα-σκευάζ-ομαι, *I provide myself with* (παρασκευάζ-ω, = *to prepare; to provide*).

δουλοῦμαι (= δουλό-ομαι), *I enslave to myself; subjugate* (δουλῶ τινα τῷ βασιλεῖ).

πόλεμον ποιεῖσθαι (= ποιέ-εσθαι), *to wage war* (from *one's own* resources, &c.): πόλεμον ποιεῖν = *to cause a war.*

ποιεῖσθαι, (1) sibi facere; (2) sibi faciendum curare; (3) putare, credere: e. g. in δεινὸν ποιεῖσθαι, *to think it a terrible thing.*

περὶ ἐλάττονος ποιεῖσθαί τι = *to make it* for oneself [i. e. in one's judgement] of less value than, = to *think* any thing of less importance than.

γεύ-ομαι (I give myself to taste =) *I taste* (*of*), gen.—Γεύειν = to *give* another *to taste.*

λού-ομαι, *I wash* (myself).

ἀλείφ-ομαι, *I anoint myself.*

λαμπρῦνειν, *to brighten, to polish* (λαμπρός, *bright*): λαμπρύν-εσθαι, *to polish* (any thing of one's own).

παύ-εσθαι, *cease, leave off* (παύω, *stop* another; *make to cease*).

ἄρχ-εσθαι, *begin* (to do any thing, i. e. by applying *my own* strength, &c.).

βουλεύομαι (I give counsel to myself =), *I determine, resolve.*

συμβουλεύ-ω τινί, *I advise a person*: συμβουλεύομαί τινι, *I consult with him.*

πειρά-ομαι (I make trial of myself =), *I try, endeavour.*

ἀπο-κρύπτ-ομαι, *I hide, conceal myself* (ἐμαυτόν, Plat.): also (nearly as in the Act.), *to hide, conceal.*

δι-ηγέ-ομαι, *I go through; relate.*

τιμωρέ-ομαι, I revenge myself on; to punish.
στρατεύ-ομαι, I serve in the field; to serve; to march.
παί-ειν, to strike; Mid. if to strike part of *oneself.*
μηρός, ὁ, thigh.
ἀσπίς, ἀσπίδος, ἡ, shield.
ἑταῖρος, ὁ, companion.
παρα-βαίν-ειν, to transgress.
ἱστίον, sail.
πηδάλιον, rudder.
κυβερνήτης, pilot.

ἀμῦ'ν-ειν, to ward off: Mid. *to ward off from oneself;* also *to revenge oneself* upon any body (*acc.* personæ: *on account of,* or, *for* any thing, *ὑπέρ τινος*). (176)
ἐν-τέλλ-εσθαι, to enjoin, to command.
ὁρμᾶν (= *ἀ-ειν*), *to rush.*
ἀπο-φαίν-εσθαι (*to show forth from oneself* =), *to declare.*
κατα-σκευάζω, I prepare: κατα-σκευάζομαι, I prepare for myself = I build, I equip (*vessels*).

☞ (1) A middle verb may take a reflexive pronoun, *ἐμαυτῷ, -όν, ἑαυτῷ, -όν,* &c. (2) The *Active* may be used with the reflexive pron.: *σφάττειν ἑαυτόν.*

Exercise 30.

a) 1. Τελαμὼν ὁ Αἰακοῦ μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα ἐστρατεύσατο. 2. Ὀλίγον[a] πρὸ τῶν Μηδικῶν[b] καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσεν (597), οἱ περὶ τὴν Σικελίαν τύραννοι τριήρεις κατεσκευάσαντο. 3. Πρῶτον διηγήσασθαι βούλομαι τὰ πραχθέντα τῇ τελευταίᾳ ἡμέρᾳ[c]. 4. Οὐκ ἐγώ σε ἀποκτενῶ, ἀλλ' ὁ τῆς πόλεως νόμος, ὃν σὺ παραβαίνων περὶ ἐλάττονος τῶν ἡδονῶν ἐποιήσω. 5. Οὐδὲν ἀποκρυψάμενος ἅπαντα διηγήσομαι ὑμῖν τὰ πεπραγμένα. 6. Πειράσομαι μεθ' ὑμῶν[d] τὸν ἄνδρα τιμωρήσασθαι. 7. Πάντες ἐλούσαντο. 8. Εἰς βαλανεῖον ἥκω λουσόμενος[50]. 9. Ταῦτ' ἀκούσας ὁ Κῦρος ἐπαίσατο τὸν μηρόν. 10. Ὁ Κῦρος πᾶσαν τὴν Ἀσίαν κατ-ε-στρέψατο. 11. Αγις οὐκ ἐκ παρέργου[e] τὸν πόλεμον ἐποιήσατο. 12. Οἱ στρατιῶται ἐλαμπρύνοντο τὰς ἀσπίδας. 13. Ἐν τῷ ἔξω[f] δρόμῳ ἠλείφοντο ἑταῖροί τέ τινες αὐτοῦ καὶ αὐτός. 14. Οἱ πολῖται τοὺς πολεμίους ὑπὲρ πολλῶν ἀδικημάτων ἀμῦνοῦνται. 15. Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὁρμῆσαι. 16. Ὁ κριτὴς τὴν γνώμην ἀπεφήνατο.

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[a] *a little.* [b] *τὰ Μηδικά* (*the Median affairs* =) the Persian invasion. [c] Dat. of time: *ἐν* is expressed when there is no *adjective* or other attributive. 714. [d] *with you* = with your assistance. [e] *ἐκ παρέργου ποιεῖσθαι, to make it a bye-business; to*

'7) *treat it as a thing of little* (or *secondary*) *importance.* [f] ὁ ἔξω (= exterior), *the outer* (554).

b) 1. The enemy will march against our city. 2. We will deliberate about the safety of the citizens. 3. The Greeks marched against the Persians. 4. All men wish to taste of honour. 5. The pilot provided himself with sails and rudders for his ship[g] °that were good for nothing. 6. His companions having anointed-themselves are coming hither. 7. The Mede will not enslave Europe. 8. After he had washed[66], the children were brought[h] to[29] him. 9. We will declare our opinions. 10. We revenged ourselves on the Lacedæmonians for their invasion of Attica.

[g] *ship*, ναῦς: see Irregular Substantives, Note 8.
[h] φέρειν (ferre), *to bring* (= *carry*), has irreg. aor. pass. ἠνέχθην. See List VII.

Lesson 31.

(Ἄν *with Imperfect and Aorist of the Indicative.*)

.78 The particle ἄν has a *conditional* force (= *si forte*). With the *Imperfect Indicative* this particle is usually translated by '*would* ——;' the *Aorist Indic.* by '*would have* ——.'

.79 But sometimes the *Imperfect* with ἄν is translated by '*would have* ——.' This is when *continuance* or *repeated occurrence* at a past time is to be intimated.

ἔ-λῡ-ον ἄν, solverem (*I would* or *should loosen*).
ἔ-λῡσ-α ἄν, solvissem (*I would* or *should have loosened*).

1. εἰ ἐκέλευες, ἐποίουν ἄν (si juberes, facerem), *if you ordered me, I would do it.*

2. εἰ ἐκέλευσας, ἐποίησα ἄν (si jussisses, fecissem), *if you had ordered me, I would have done it.*

3. εἰ μὴ ἐκέλευσας, οὐκ ἂν ἐποίησα (nisi jussisses,

non fecissem), *if you had not ordered me, I would* (or *should*) *not have done it.* (179)

Observe, (*a*) that the *Aor.* with *εἰ* is construed by the *English* Pluperfect: (*b*) that '*not*' with *εἰ* is *μή*.

On the place of *ἄν*, see Note 10.

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κήδ-εσθαι, to care for (gen. 687).
φυλάττ-εσθαι (cavēre), *to be on one's guard:* ∾ *ποιεῖν τι, I am on my guard against doing any thing; I am careful not to do it.*
ἀπο-στερ-εῖν (= *ἐ-ειν*), *to deprive,* c. acc. personæ, gen. rei.
κωλύ-ειν, to hinder.
ἀξίωμα, τό, consideration; reputation; dignity.
δια-φέρ-ειν, to differ; hence (*to be distinguished* favorably *from* =) *to excel; to surpass* (c. gen. personæ, dat. rei, or *ἐν τινι*).
δεινός, dreadful; terrible.
τιμᾶσθαι (= *ά-εσθαι*), *to value, ἐτιμησάμην ἂν πρὸ πολλῶν χρημάτων* answers to our '*I would have given a great deal*' (*lit.* 'would have valued beyond much money').
δύνασθαι (irreg. infin.) = *posse,* with adjectives of *quantity* (like *multum, plus, minus, tantum valere,* &c.) = 'to have much (more, so much) power.'
τηλικοῦτος, tantus. Pdm. 52.
σοφιστής, οῦ, sophist.
κρατ-εῖν (= *ἐ-ειν*), *to conquer* (gen.).
τειχίζ-εσθαι, to wall-in; to wall-round. ∾ *ἐρῦμα* (*lit.* to wall-round a stronghold =) *to construct a fortified camp.*
χαλκοτύ'πος (*χαλκός, copper, bronze. τύπτειν, to strike*), *brazier, coppersmith.*
σιδηρεύς (*σίδηρος*), *worker in iron; blacksmith.*
σκυτεύς (*σκῦτος*), *worker in leather; shoemaker, saddler.*
ἐργάζ-εσθαι (= operari), *to work, perform:* it changes *ἐ* into *εἰ* in the augmented tenses.
ἐργαστήριον, workshop.
τέκτων, ονος, ὁ, carpenter.

Exercise 31.

a) 1. Εἴ τι ἐμοῦ ἐκήδου, οὐδενὸς ἂν οὕτως μ' ἀποστερεῖν ἐφυλάττου, ὡς ἀξιώματος καὶ τιμῆς. 2. Εἰ μὴ ὑμεῖς ἐκωλύετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. 3. Εἰ τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων. 4. Ὁ θάνατος οὐδὲν δεινόν, ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο. 5. Ἐγὼ πρὸ πολλῶν ἂν χρημάτων ἐτιμησάμην τηλικοῦτον δύνασθαι τὴν φιλοσοφίαν, ὅσον οἱ σοφισταὶ λέγουσιν. 6. Εἰ μὴ μάχῃ ἐκράτησαν, τὸ ἔρῦμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο. 7. Οἱ χαλκοτύποι καὶ οἱ τέκτονες καὶ οἱ σιδηρεῖς καὶ σκυτεῖς καὶ γραφεῖς πάντες πολεμικὰ ὅπλα κατεσκεύαζον· ὥστε τὴν πόλιν ὄντως ἡγήσω 181

(181) ἂν πολέμου ἐργαστήριον εἶναι. 8. Οἱ παῖδες πρὸς φιλοσοφίαν ἄριστα[b] ἐπαιδεύθησαν. 9. Κόννος ὁ Μητροβίου ἐμοῦ κάκῖον[b] ἐπαιδεύθη. 10. Κλεόφαντος πολλὰ καὶ θαυμαστὰ εἰργάζετο, ἃ ὁ πατὴρ αὐτὸν ἐπαιδεύσατο[c].

[a] ἐπεί, *since*; a conditional clause is implied: *since* if it were so; or, '*since otherwise*;' '*else*.' [b] Neuter adj. ἄριστος, *best*, κακίων, *worse*. Neuter Adjectives are often used *adverbially*: the *plural* of the *superlative* is the more common; the singular of the *comparative*. [c] The Middle Voice sometimes means to *get a thing done* (*168, 3). Hence παιδεύεσθαι = *to have* a person *taught* (erudiendum curare). The *Aor.* has here the force of *Pluperf.*

b) 1. In this way (οὕτως) you would have been well trained to virtue. 2. Let them rejoice[e] in being trained to virtue. 3. Let no one suppose you to say, that we ought to look to advantage, and not to what is just[d]. 4. If we had not been excellently trained-up to virtue, we should not ever have conquered our desires. 5. If these things were true, I should not hinder you.

[d] τὸ δίκαιον.

Lesson 32.

(*Moods of Present Pass. and Mid. 1st Aor. Middle.*)

182

	Indicative.	*Imper.*	*Subjunc.*	*Optative.*	*Infinitive.*	*Participle.*
Pres.	λύ-ομαι	λύ-ου	λύ-ωμαι	λυ-οίμην	λύ-εσθαι	λυ-όμενος
Aor.	ἐ-λυσ-άμην	λῦσ-αι	λύσ-ωμαι	λυσ-αίμην	λύσ-ασθαι	λυσ-άμενος

183 Present.

	Indicative.	*Imperative.*	*Subjunctive.*	*Optative.*
S.	λύ-ομαι		λύ-ωμαι	λυ-οίμην
	λύ-ῃ	λύ-ου	λύ-ῃ	λύ-οιο
	λύ-εται	λυ-έσθω	λύ-ηται	λύ-οιτο
D.	λυ-όμεθον		λυ-ώμεθον	λυ-οίμεθον
	λύ-εσθον	λύ-εσθον	λύ-ησθον	λύ-οισθον
	λύ-εσθον	λυ-έσθων	λύ-ησθον	λυ-οίσθην
P.	λυ-όμεθα		λυ-ώμεθα	λυ-οίμεθα
	λύ-εσθε	λύ-εσθε	λύ-ησθε	λύ-οισθε
	λύ-ονται	λυ-έσθωσαν or λυ-έσθων	λύ-ωνται	λύ-οιντο

(*First*) *Aorist Middle* [in *liquid verbs* without ς]. 184

	Indic.	*Imper.*	*Subjunc.*	*Optative.*
S.	ἐ-λυ-σάμην		λύ-σωμαι	λυ-σαίμην
	ἐ-λύ-σω	λῦ-σαι	λύ-σῃ	λύ-σαιο
	ἐ-λύ-σατο	λυ-σάσθω	λύ-σηται	λύ-σαιτο
D.	ἐ-λυ-σάμεθον		λυ-σώμεθον	λυ-σαίμεθον
	ἐ-λύ-σασθον	λύ-σασθον	λύ-σησθον	λύ-σαισθον
	ἐ-λυ-σάσθην	λυ-σάσθων	λύ-σησθον	λυ-σαίσθην
P.	ἐ-λυ-σάμεθα		λυ-σώμεθα	λυ-σαίμεθα
	ἐ-λύ-σασθε	λύ-σασθε	λύ-σησθε	λύ-σαισθε
	ἐ-λύ-σαντο	λυ-σάσθωσαν or -σάσθων	λύ-σωνται	λύ-σαιντο

☞ Βούλομαι (*velle*) and οἴομαι (*putare*) take ει (not η) in the second singular of the Present Indicative. 185

The *Optative*, in principal sentences, stands in *wishes* (whence the name *Optative*): λύ-οιμι, *may I loosen* (habitually): λύσ-αιμι, *may I loosen* (once). 186

With εἴθε (= *utinam*) the *Optative* refers to the *present* or *future*, the *Aorist Indicative* to the *past*, which, being *past*, is *unalterable*. 187

εἴθε λύ-οιεν, λύσ-αιεν (utinam solverent), *would that they would loosen.*

εἴθε ἔλῦσαν (utinam solvissent), *would that they had loosened.*

VOCABULARY 30. 188

ὠφελεῖσθαι (= ἐ-εσθαι), *to be benefited; to derive advantage.*
βόσκημα, τό (βόσκειν, pascere), *a fed animal.* Pl. *cattle* (as fed for the butcher).
πλουτίζ-ειν (πλοῦτος, *wealth*), *to make rich*: Pass. *to grow rich* or *be enriched.*
ἀχάριστος, *ungrateful* (ἀ. χάρις, gratis).
πρεσβύτερος, compare adj.; *elder* (= senior), *an aged person.*
ἀδελφός, *brother.*
ἀπο-δέχ-εσθαι, *receive.*
αὐλός, ὁ, *flute.*
ἐάν (= εἰ ἄν), *if* (with subj.).
ἐγχώριος, ον, *native; national.*
ἐργάζ-εσθαι, *work.*
ἔρχ-εσθαι, *go.*
ἡσυχος, ον, *quiet.*
λανθάν-ειν, *to be concealed from, escape the notice of* (acc.); latere.
λοιδορεῖσθαι (= ἐ-εσθαι), *to rail at* (dat.).
μέσος, η, ον, medius.
πέν-εσθαι, *to be poor.*
πράττ-ειν (with adv.), *do, fare.* εὖ πράττειν, *to fare well; to be prosperous.*
ἥδ-εσθαι (ἡδύς, suavis), delectari.
οἴ-εσθαι, *to think.*

Exercise 32.

9 *a*) 1. Ἡδέσθω ὑπὸ λόγων ὠφελούμενος ὁ νέος. 2. Μηδεὶς οἰέσθω με λέγειν, ὡς ἔστι δικαιοσύνη διδακτόν. 3. Εἰ ἀπὸ βοσκημάτων οἴει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμέλου. 4. Δεινὸν τοῖς πρεσβυτέροις λοιδορήσασθαι. 5. Ὁ βασιλεὺς ἐνίκησε τοὺς Γελωνοὺς αὐτὸς ἐπ' αὐτοὺς στρατευσάμενος. 6. Γενναίως μαχώμεθα περὶ τῆς πατρίδος. 7. Ἀναγκαῖόν ἐστι τὸν υἱὸν πείθεσθαι τῷ πατρί. 8. Πολλοὶ ἀγαθοὶ πένονται. 9. Νόμοις τοῖς ἐγχωρίοις ἕπεσθαι καλόν ἐστιν. 10. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. 11. Ἕκαστος ἥσυχος μέσην τὴν ὁδὸν ἐρχέσθω. 12. Οἱ πολῖται τοῖς νόμοις πειθέσθων. 13. Τῷ ἀδελφώ μοι ἕπεσθον. 14. Εἰ βούλει καλῶς πράττειν, ἐργάζου. 15. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. 16. Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. 17. Οἱ Δακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. 18. Εἴθε πάντες ἄνευ ὀργῆς βουλεύοιντο. 19. Δύο καλὼ ἵππω εἰς τὴν πόλιν ἠλαυνέσθην. 20. Ἐὰν πένῃ, ὀλίγοι φίλοι. 21. Εἴθε τὴν γνώμην καὶ σὺ ἀποφήναιο.

b) 1. If (ἐάν) the soldiers fight courageously, they will be admired. 2. Sons should obey their fathers. 3. Let not an ungrateful man be deemed a friend. 4. Would that you would go-on-the-expedition yourself! 5. Would that the king had himself marched against the Geloni! 6. Let us obey (*say:* follow) the laws of the state. 7. Let nobody rail-at an aged °man. 8. Let nobody rail-at this old man.

Lesson 33.

10 (*Moods of Aorist Passive, and Fut. Pass.*)

Indic.	*Imp.*	*Subj.*	*Opt.*	*Inf.*	*Particp.*
ην	ηθι	ῶ	είην	ῆναι	είς.

(190)

Examples.

	Indicative.	*Imperative.*	*Subjunctive.*	*Optative.*
Future.				
	λυ-θήσομαι	none.	none.	λυ-θησοίμην.
First Aor.				
S.	ἐ-λῦ-θην		λυ-θῶ	λυ-θείην
	ἐ-λύ-θης	λύ-θητι	λυ-θῇς	λυ-θείης
	ἐ-λύ-θη	λυ-θήτω	λυ-θῇ	λυ-θείη
D.	ἐ-λύ-θητον	λύ-θητον	λυ-θῆτον	λυ-θείητον, -θεῖτον
	ἐ-λυ-θήτην	λυ-θήτων	λυ-θῆτον	λυ-θειήτην, -θείτην
P.	ἐ-λύ-θημεν		λυ-θῶμεν	λυ-θείημεν, -θεῖμεν
	ἐ-λύ-θητε	λύ-θητε	λυ-θῆτε	λυ-θείητε, -θεῖτε
	ἐ-λύ-θησαν	λυ-θήτωσαν [or λυ-θέντων]	λυ-θῶσι(ν)	λυ-θείησαν, -θεῖεν.

Λύοιμι ἄν, solvam. Λύσαιμι ἄν, solvam, solverim: 191
both in English, *I would, should,* or (sometimes) *may, might loosen.* This Optative with ἄν is often used (as *credam, crediderim,* &c. in Latin) to give a courteous tone of *doubt* and *diffidence* to an opinion positively entertained. It is often construed by the *future:* Λύοιμι ἄν, *I will loosen.*

The *Present* Optative with ἄν denotes a *continued* or *repeated* action; the *Aorist* Optative a *single, definite* one, considered by itself, and without any intimation of its *duration.* 192

In dependent sentences, the *Present* and *Future* are 193
regularly followed by the Subjunctive; the *Historical* tenses *usually* by the Optative (but with many exceptions). Μανθάνομεν (μαθησόμεθα) ἵνα (ὡς, ὅπως) παιδευώμεθα (παιδευθῶμεν), *discimus* (*discemus*), *ut erudiamur* (*eruditi simus*); ἐμανθάνομεν (Aor. ἐμάθομεν *) ἵνα (ὡς, ὅπως) παιδευοίμεθα (παιδευθείημεν), *discebamus* (*didicimus*), *ut erudiremur* (*eruditi essemus*). Just so: ἐὰν (ὅταν) μανθάνητε, παιδεύεσθε (παιδεθήσεσθε), *si* (*quum*) *discatis* (*discitis*), *erudimini* (*erudiemini*); but εἰ (ὅτε) μανθάνοιεν, ἐπαιδεύοντο, *si* (*quum*) *discerent* (*discebant*), *erudiebantur.*

* ἔμαθον is what is called a *Second Aorist* from μανθάνω (List IV.): its fut. is of *Mid.* form, μαθήσομαι.

194 With particles of *time* and *condition*, and with the *relative* used *indefinitely* or *hypothetically* (when, that is, *who* = *whoever, whosoever*, or *if any one*) the *subj.* of the *Aorist* = the Lat. *futurum exactum;* the *opt.* = the Lat. *pluperf. subj.* (which *represents* the *fut. exact.* in *dependent* clauses: ἐάν, ὅταν, ὅς ἂν μάθῃ, εἴσεται, *si, quum, qui* (= quicunque) *didicerit, intelliget*; εἶπεν ὅτι, εἰ (ὅτε, ὅς) μάθοι, ἐπιστήσεται (or ἐπιστήσοιτο, 895) *dixit, si* (*quum, qui*, = quicunque) *didicisset, intellecturum esse.*

195 The pupil should observe that, in the examples just given (which are intended for his imitation), the relative ὅς, and the adverbs of *time* (ὅτε) and *condition* (εἰ), take ἄν when they are connected with the *Subjunctive;* and that the εἰ and ὅτε are *combined* with this ἄν, and thus assume the forms ἐάν, ὅταν. So ἐπεί, ἐπειδή (*quum, postquam*) coalesce with ἄν into the forms ἐπάν or ἐπήν, and ἐπειδάν. The ἄν does not coalesce with ὅπου, *where*; ὅποι, *whither*, &c.

196 The force added by ἄν to relative pronouns and particles [see Note 10, p. 131], is that of the Latin *-cunque*, the English *-ever, -soever*. Thus ὅπου ἂν στρατοπεδεύωνται (= *where they encamped, if haply* they did encamp =) *wherever they encamped.* With the *Optative* without ἄν they have this force in such sentences as those in *194.

197 VOCABULARY 31.

στρατοπεδεύ-εσθαι, *to encamp.*
περι-βάλλ-εσθαι (= sibi circumdăre), *to throw-around-themselves; to surround themselves with.* ∞ τάφρον = *to entrench themselves.*
τάφρος, ἡ, *trench.*
εὐπετῶς, *easily.*
πολυχειρία, ἡ (πολύς. χείρ, manus), *multitude of hands*, or *of workmen.*
εἰκότως, *naturally, reasonably.*
δειλός, *cowardly.*
ἀλογία (ἀ. λόγος, *reason*), *absurdity.*
ἠρόμην. See [ἔρομαι] List I.
ἀτέλειᾰ, ἡ, *exemption* (from taxes, &c.: the final *a* is short, because it comes from an adj. [ἀτελής]: not from a verb in εύω).
ἀναγκάζ-ειν, *to compel* (ἀνάγκη, *necessity, compulsion*).

ἡσυχία, *quiet*: ἡσυχίαν ἔχειν, *to keep quiet.*
δια-λέγ-εσθαι, *to converse* (dat.).
νεώτερος, *younger.*
πλέ-ειν (*Aor.* ἔ-πλευσα), *to sail; take a voyage.*
κόκκος, ου (granum), *a seed* (of a promegranate, &c.).
ῥοιά, ἡ, *promegranate.*
ἀνοίγ-ειν, *to open.*
εἶπον (-ες, -ε), *I said.*
κρίν-ειν, *to judge; to pronounce a judicial sentence.*
ἡττ-ᾶσθαι (= ἁ-εσθαι), *to be worsted* (ἥττων, *inferior*). (197)
λείπ-ειν, *to leave.*
κύριος, *supreme; valid.*
ἄρχ-ειν, *to hold an* (ἀρχή) *office* or *magistracy.*
πλοῦτος, ὁ, *wealth.*
θήκη, ἡ, *receptacle.—grave.*
κίνεῖν (= ἐ-ειν), *to move; to disturb.*
ἄ-πλησστος (*not to be filled*), *insatiably-desirous* (c. gen.).

Exercise 33.

[In Example 4, ταῦθ', οὔθ', are for ταῦτα, οὔτε. The short final vowel being elided by *apostrophe*, the *smooth* mute (τ) is changed into the *aspirate* (θ), because the next word begins with an *aspirated* vowel.]

α) 1. Οἱ βάρβαροι, ὅπου ἂν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. 2. Οὐκ ἂν εἰκότως δειλὸς νομίζοιτο ὁ τοιοῦτος; 3. Πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο[a] τὸν θάνατον ὁ τοιοῦτος. 4. Ταῦθ' ὡς οὐ παρὰ τὸν νόμον ἐστίν, οὔτ' ἂν Ἀνδροτίων ἔχοι[b] λέγειν, οὔθ' ὑμεῖς πεισθείητε. 5. Ἡδέως ἂν ἔγωγε ἐροίμην[c] Λεπτίνην, τίς αὕτη ἡ ἀτέλειά ἐστιν. 6. Ἐσκόπουν [= ἐ-σκόπε-ον] τίν' ἂν τρόπον[d] ἡσυχίαν ἔχειν Ἀθηνόδωρος ἀναγκασθείη. 7. Οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν[e] ἡγῶνται βελτίστους εἶναι. 8. Εἰ νεώτερος ἦν, οὐκ ἂν ἐπιστολὴν ἔπεμπον, ἀλλ' αὐτὸς ἄν σοι πλεύσας[d] ἐνταῦθα διελέχθην. 9. Δαρεῖος ῥοιὰν μεγάλην ἀνοίξας[e], πυθομένου[f] τινὸς τί ἂν ἔχειν βούλοιτο τοσοῦτον, ὅσον ἐστὶ τῶν κόκκων τὸ πλῆθος, εἶπε· Ζωπύρους· ἦν δὲ[g] ἀνὴρ ἀγαθὸς καὶ φίλος ὁ Ζώπυρος. 10. Κἂν βασιλεύς τι προστάξῃ κρῖναι τῶν μὴ δικαίων, οὐ κρινοῦμεν.

[a] = φοβέ-οιτο. [b] ἔχειν sometimes = *to have in one's power, to be able.* [c] *We* should construe τούτοις . . . οὓς ἂν . . by '*those whom;*' but the meaning is, *those*, whoever they may be, *whom:* in Latin, *parēre iis, quos putent* (not *quos putant*).
[d] πλέ-ειν (*navigare*) makes Aor. ἔπλευσα. [e] *having opened..*

8) ἤνοιξα, Aor. of ἀνοίγω (in the more classic Greek Aor. ἀνέῳξα). [f] πυθόμενος, *having asked.* List IV. [g] In Latin, *erat* autem *Zopyrus, &c.* we should use '*now* (*Zopyrus* was . . .).'

[δεινός. τοιοῦτος, Pdm. 52. Give *Fut.* and *Aor.* (*Act.*) of νομίζω, and go through them.]

b) 1. We will do this, that all the citizens may obey the laws. 2. We did this, that all the citizens might obey the laws. 3. If the Greeks are worsted (*p*)†, [e]none will be left (*Opt. with* ἄν). 4. If you punish those who commit-injustice (*p*), your laws will be good and supreme. 5. If you do not punish the boy, he will be wicked. 6. How would the soldiers march? 7. It is necessary, wherever [e]men hold-office from [c]their wealth, that this should be an oligarchy. 8. If you were not a bad man, and insatiably-desirous of wealth, you would not disturb the graves of the dead. 9. He[h] said that the barbarians, wherever they encamped, easily entrenched their camp by reason of (διά, *c. acc.*) their multitude-of-hands. 10. Would you wish to injure rather than to be injured?

[h] See Example 1 in *a*; but make the change as in *194: *entrenched* may be either *Present Optat.* or *Present Indicative* (by 895).

Lesson 34.

(*Perfect Active.*)

9 *Reduplication.*] The Perfect takes a *reduplication*, when the verb can receive one.

0 The reduplication is *a syllable prefixed, made up of the initial consonant of the verb and* ε (τυπ, τετυπ). But if the verb begins with an aspirate mute, the smooth mute of the same organ is used for the reduplication: φευγ, πεφευγ.

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† (*p*) means that the *preceding* clause is to be translated by a *participle.*

The Perfect does not take the reduplication, but the simple augment instead of it, when the verb begins with ῥ; with *a double consonant* (*14); with *two consonants* not being a *mute* and *liquid;* or with γν, γλ, βλ. 201

ψαλλ-, ἐ-ψαλλ-. γνω-, ἐ-γνω-. μνημ-, ἐ-μνημ-.

a) Of those in βλ, βλάπτω, βλασφημέω, and sometimes βλαστάνω, take the reduplication.

b) Those beginning with γλ now and then take the reduplication. γλύφω, γέγλυμμαι.—ἔγλυμμαι is more classical.

When the Perfect does not take a reduplication, it takes an *augment:* ζητέ-ω, ἐ-ζήτη-κα. 202

☞ *The reduplication or augment of the Perfect remains through the moods and in the participle.*

When the Perfect takes a reduplication, the *Pluperfect* prefixes the augment to it. But when the Perfect takes an augment, the Pluperfect makes no further change: 203

τί-τυφα, ἐ-τετύφειν
ἐ-ζήτηκα, ἐ-ζητήκειν.

Verbs that begin with ῥ, double ρ after the augment; and the Perfect and Pluperfect take the syllabic augment (*58), not the reduplication: ῥάπτω, ἔῤῥαφα, ἐῤῥάφειν. 204

The termination of the *Perfect Active* is κα or ᾱ; that of the Pluperfect κειν or ειν: the rough breathing over the α and ει being used to indicate, that the *final consonant* of the root is to be changed into *its* aspirate † if it is a *smooth* or *middle* mute. 205

† By '*its* aspirate' is meant the aspirate of the *same* organ. See *13.

206 I. MUTE VERBS †.]

	Term. of Perf.	Pres.	Perf.	Pluperf.
a) P-roots + those in πτ	ἀ	τύπτ-ω	τέ-τυφ-α	ἐ-τε-τύφ-ειν
b) K-roots + those in κτ	ἀ	πλέκ-ω	πέ-πλεχ-α	ἐ-πε-πλέχ-ειν
c) T-roots (t-mute thrown away)	κα	πείθ-ω	πέ-πει-κα	ἐ-πε-πεί-κειν
d) ζ-roots: mostly as c, *160	κα‡	κομίζ-ω	κε-κόμι-κα	ἐ-κε-κομί-κειν
e) σσ- (ττ-) roots: mostly as b, *160.	ἀ§	τάσσ-ω	τέ-ταχ-α	ἐ-τε-τάχ-ειν.

207 II. *Liquid* verbs: characteristic λ, μ, ν, ρ; or λλ.] Termination κα, the vowel of the root being shortened as in Future. [Hence φαιν-, φαν-.] But

a) Monosyllable roots with ε or ει change their vowel-sound into α.

b) Roots in ν change ν into γ before κα.

c) But some in ν throw away the ν: especially κρῑ́νω (*judge*), κλῑ́νω (*bend*), τείν-ω (*stretch*), reject the ν (the vowel being *shortened*, and, in the case of τείν-ω, changed into ᾰ by rule a ‖).

Pres.	*Fut.*	*Perf.*	*Pluperf.*
στέλλ-ω	στελ-ῶ	ἔ-σταλ-κα	ἐ-στάλ-κειν
φαίν-ω	φᾰν-ῶ	πέ-φαγ-κα (*rare*)	ἐ-πε-φάγ-κειν
βραδύν-ω	βραδῦν-ῶ	βε-βράδυ-κα	ἐ-βε-βραδύ-κειν
κρίν-ω	κρῖν-ῶ	κέ-κρῑ-κα	ἐ-κε-κρί-κειν
κλίν-ω	κλῖν-ῶ	κέ-κλι-κα ¶	ἐ-κε-κλί-κειν
τείν-ω	τεν-ῶ	τέ-τα-κα	ἐ-τε-τά-κειν.

(With the exceptions of κέκρικα, τέτικα, τέτακα, the Perfect Active from verbs in νω is hardly found in good Attic writers. *Kr.*)

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† Roots are called *pure* or *impure*, according as they end in a *vowel* or in a *consonant*.—*Impure* roots are divided into *mute* or *liquid roots*, according as the *characteristic* (that is, *the last letter of the root*) is a *mute* or a *liquid*.

Mute roots are divided into *roots ending in a P-sound; roots ending in a K-sound; roots ending in a T-sound* (*13); which may be called, for the sake of shortness, *P-roots, K-roots, T-roots*.

‡ The ζ-roots that are *softened* from an original K-root (see *159), form their Perfect like the K-roots.—Of these however (which are principally verbs expressing some *sound*) the *Perf. Act.* is hardly ever found.

§ The σσ- (ττ-) roots that are strengthened from an original T-root (*159) form their Perfect like the T-roots.

‖ So πλύνω, κτείνω. ¶ In Polybius, &c.

Μίν-ω, νίμ-ω form their Perfects as if from μενίω, νεμίω: μεμί-νηκα, νενίμηκα. (207)

III. PURE VERBS.] Termination κα with vowel (if short) lengthened. 208

Pres.	*Fut.*	*Perf.*	*Pluperf.*
τιμά-ω	τιμήσ-ω	τετίμη-κα	ἐ-τε-τιμή-κειν
φιλέ-ω	φιλήσ-ω	πε-φίλη-κα	ἐ-πε-φιλή-κειν
δουλό-ω	δουλώ-σω	δε-δούλω-κα	ἐ-δε-δουλώ-κειν
δακρῦ-ω	δακρῦ-σω	δε-δάκρῦ-κα	ἐ-δε-δακρύ-κειν

Terminations of the Perf. and Pluperf. Indic. 209

Perf.	α, ας, ε	ἄτον, ἄτον	ἄμεν, ἄτε, ᾶσι(ν)
Pluperf.	ειν, εις, ει	ειτον, είτην	ειμεν, ειτε, εσαν (less commonly εισαν).

Moods. 210

Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Particp.*
λέλυκ-α	ε	ω	οιμι	έναι (*paroxytone*)	ώς. (*oxytone*)

	ε,	έτω, &c.	as in *Present.*
ω,	ῃς,	ῃ, &c.	
οιμι,	οις,	οι, &c.	
ώς,	υῖα,	ός	See Paradigm 35, *b*.
ότος,	υίας,	ότος	

VOCABULARY 32. 211

γυναικεῖος, ᾱ, ον, *belonging to women.*
ἐν-δύ-ειν, *to go into, put on.*
ἐπι-διώκ-ειν, *to pursue.*
κατα-δύ-ειν, *to go under; to set* (of the sun, &c.).
κατα-λύ-ειν, *to loosen, destroy.*
μέλλ-ειν, *to be about* or *going to do* any thing: τὸ μέλλον, τὰ μέλλοντα, *the future.*
προφητεύ-ειν, *to prophesy.*
φύ-ειν, *to bring forth*: πέφῡκα = natura comparatus sum.
ὁμόνοια (ὁμοῦ, *together.* νοῦς, *mind*), *concord, unity.*
στολή, *attire, dress.*
πολιτεύ-ειν, *to govern* (a state).
ἔπος, ους, τό, *word*; pl. *epic poetry.*
σπουδάζ-ειν (σπουδή), *to be in earnest*: perf. ἐσπούδᾰκα = *I am in earnest*, as a fixed, permanent state: *I am eager* or *in a hurry.*
τραγῳδία, ἡ, *tragedy.*
ποίησις, εως, ἡ, *making, composition.*
μιαίν-ειν, *to pollute.*
ἀρνεῖσθαι (= ἀ-εσθαι), *to deny*, Dep. Pass. (i. e. with Aor. of pass. form in θην.)
μελετᾷν (= ά-ειν), *to practise, to premeditate* (a speech).

Exercise 34.

a) 1. Οἱ πολέμιοι ἑκατὸν πολίτας πεφονεύκᾱσιν. 2. Φερεκῡ́δης ἔλεγε, μηδενὶ θεῷ τεθυκέναι (818). 3. Νέος πεφῡκὼς πολλὰ χρηστὰ μάνθανε. 4. Ὁ μάντις

212) τὰ μέλλοντα καλῶς πεπροφήτευκεν. 5. Τὰ τέκνα εὖ πεπαίδευκας. 6. Μήδεια τὰ τέκνα πεφονευκυῖα ἔχαιρεν. 7. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελελύκεσαν. 8. Σαρδανάπαλος στολὴν γυναικείαν ἐνεδεδύκει. 9. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. 10. Πεφύκασιν ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἁμαρτάνειν. 11. Ἀνεὺ ὁμονοίας οὐκ ἂν εὖ πολιτευθείη πόλις. 12. Ἐπὶ μὲν ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα. 13. Τὸν σώφρονα βίον τοῦ ἀκολάστου ἡδίω κεκρίκαμεν. 14. Ἐγὼ τὸν λόγον μεμελετηκέναι φημὶ καὶ οὐκ ἂν ἀρνηθείην.

(What is the English of ποιήσαιμι ἄν? ἔπος. ποίησις. Tenses of θαυμάζω, μελετάω.)

b) 1. Have we not judged the temperate °*to be* happier than the intemperate? 2. I have often wondered at the geometer's wisdom. 3. I have sent you the notes[a] °that I have by (παρά) me. 4. This °man has polluted the temple of Hermês (= *Mercury*). 5. The sycophant has not kept his oaths. 6. If we had done this, Philip would not have been behaving insolently °for so long a time (*acc.*).

[a] ὑπόμνημα, τό.

Lesson 35.

(*Perfect and Pluperfect Active, continued.—Sentences introduced by* ὅτι, ὡς.)

213 Κλέπτω, πέμπω, τρέπω (*steal, send, turn*) take ο in the penult of Perfect and Pluperf. Act. So λέγω (*gather*) in its *compounds*, with irregular augment εἰ.

Hence κέκλοφα, πέπομφα, τέτροφα, ξυν-είλοχα, ἐξ-είλοχα.

214 The Perfect Participle with ὦ, εἴην (*Subj.* and *Opt.* respectively, of εἰμί, *sum*) is often used as the *Subjunctive* and *Optative* of the *Perfect* and *Pluperfect*. They denote a *still continuing* state more strongly than the regular forms.

215 The *Perfect Participle* is also used with ἔσομαι (*ero*) to form a *Future Perfect*: πεποιηκὼς ἔσομαι, *fecero*.

216 Liquid verbs whose characteristic is μ, and a few

whose characteristic is ν or λ, undergo *metathĕsis* (that (216)
is, a *transposition of letters*), before the κα, κειν are added; the short vowel of the root is then lengthened as for *pure* verbs.—Several such verbs must be considered *irregular*, because either the *Present* has been irregularly strengthened, or they form their *Future* or *Aorist* irregularly. Such verbs are:

Present in use.	Short root.	By *metathesis*.	Perfect.
κάμν-ω (*laboro*)	καμ-	κμα-	κέ-κμη-κα
τέμν-ω (*cut*)	τεμ-	τμε-	τέ-τμη-κα
θνήσκ-ω (*die*)	θαν-	θνα-	τέ-θνη-κα
βάλλ-ω (*cast*)	βαλ-	βλα-	βέ-βλη-κα
καλέ-ω (*call*)	καλ-	κλα-	κέ-κλη-κα

Γιγνώσκω forms its Fut. and Perf. as if from γνο-; its Future is of Middle form. Γιγνώσκ-ω, γνώσομαι, ἔγνωκα.

The Optative of the Aorist has the meaning of a 217
præteritum in dependent sentences introduced by ὅτι, ὡς ('*that*'), and in *dependent interrogative sentences*, e. g. those with εἰ (*if* =) '*whether*.'

In these sentences the *Indicative* is used after a 218
principal tense. After an *historical* tense this Indicative becomes *regularly* the *Optative*; but very frequently this change does not take place, the *Indicative* being retained after a past tense just as after a present one*.

The *Future* of the *Optative* is strictly confined to 219
the office of taking the place of the Future of the *Indicative* in *oblique narration* (that is, when a person's sentiments, words, &c. are *related* by another using a past tense). Hence it may be used in the sentences we are now speaking of, when they are dependent on a *verbum declarandi* in a past tense.

He says that he will come,	*He said that* he would come,
λέγει ὅτι ἥξει	εἶπεν } ὅτι ἥξοι or ἔλεξεν } ὅτι ἥξει.

* The Present tense is usually retained where we should rather expect it to be changed into the Imperfect: ἠρόμην τίνες εἰσίν, more frequently than τίνες ἦσαν, *rogabam quinam essent.*

220 ☞ From many verbs, and especially from many *mute* verbs of the *P*- and *K*- sounds, which have a *monosyllabic root*, no *Perfect* and *Pluperfect Active* can be produced. (*Kr.*)

221 VOCABULARY 33.

κλέπτ-ειν, *to steal.*
ἀπο-βάλλ-ειν, *to throw away.*
καλεῖν (= ἐ-ειν), *to call.*
ἀκρατής, ές, *intemperate* (ἀ, non. κρατεῖν, superare), gen.
κλαῦμα, τό, *wailing; crying.* κλαῦμα γίγνεταί τινι = he, any body, *will cry*, or *have reason to cry.*
σκοπεῖσθαι (= ἐ-εσθαι), *to consider.*
λύσσα, ης (rabies), *madness.*
ἐμ-πίπτ-ειν, *to fall upon* (dat.): perf. πέπτωκα (as if from πτό-ω), verb irr. List VII.
σφοδρότης, ητος, *violence, impetuosity* (σφοδρός).
ἐλπίς, ίδος, ἡ, *hope, expectation.*

(For the Opt. of εἰμί see Pdm. 68.)

Exercise 35.

222 *a*) 1. Μῶν οὐ [Μῶν οὐ ; = *nonne?* Synt. 977, *b*] κέκλοφας τὴν νίκην ; 2. Εἶπεν ὅτι οἱ στρατιῶται ἀποβεβληκότες εἶεν τὰ ὅπλα. 3. Οὐδὲ τοὺς παῖδας ὀργῇ χρὴ κολάζειν τοὺς τὸν τῆς ἀλώπεκος σκύμνον κεκλοφότας. 4. Γαστρὸς ἀκρατῆ κεκλήκαμεν τὸν ἄνδρα διὰ τὴν σφοδρότητα τῶν περὶ ἐδωδὴν ἐπιθυμιῶν καὶ πόσιν. 5. Ὅταν οἱ δεσπόται ἐσπουδάκωσι, κλαύματα τοῖς δούλοις γίγνεται. 6. Εἰ, ῥᾳθυμούντων ἡμῶν, ὁ βασιλεὺς ὡς ἀεί τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκὼς ἔσται, σκοπεῖσθε εἴς τί ποτ' ἐλπὶς ταῦτα τελευτῆσαι. 7. Ἔδεισαν οἱ Κερασούντιοι μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. 8. Τῇ ὑστεραίᾳ[a] ἧκεν ἄγγελος λέγων, ὡς ὁ πατὴρ τέθνηκεν. 9. Λέγει (*præs. histor.*) ὅτι πέντε ἡμερῶν ἄξει (or ἄξοι) αὐτοὺς ὅθεν ὄψονται τὴν θάλατταν. 10. Ἠρόμην αὐτοὺς εἰ μέλλουσιν (or μέλλοιεν) τοὺς παῖδας κολάσαι (613).

[a] *The next day;* ἡμέρᾳ understood.

b) 1. Has he not invited you to dinner? 2. Are you not angry with those who have stolen the game? 3. He said that the king had cut off the prisoner's head. 4. He said that Aristodemus was dead. 5. He told me that the soldier had thrown away his arms

Lesson 36.

(*Perfect Passive.*)

There is only one and the same *form* for the *Perfect Passive* and the *Perfect Middle:* their *reduplication* and *augment* follow the same rules as the Perf. Active (*200, sqq.). 223

(The pupil must *by no means* suppose that a Perfect in *μαι* is *both Passive* and *Middle.* It is only *some* verbs that are used in a Middle sense.) 224

The terminations of the Perf. and Pluperf. of the Passive and Middle are respectively *μαι, μην*: but the initial *μ* causes certain *euphonic* changes of the *characteristics,* according to the following laws: 225

a) Any *p*-sound (or *πτ*) with *μ* = *μμ* { *τέ-τριβ-μαι* = *τέ-τριμ-μαι*

b) Any *k*-sound (or *κτ*) with *μ* = *γμ* { *πέ-πλεκ-μαι* = *πέ-πλεγ-μαι*

c) Any *t*-sound with *μ* = *σμ* { *πέ-πειθ-μαι* = *πέ-πεισ-μαι*

d) (1) The *ζ* roots usually follow the *t*-sounds, and take *σμαι, σμην*; but (2) the few whose roots originally ended in a *k*-sound take *γμαι, γμην*.

e) The *σσ-* (*ττ-*) roots usually follow the *k*-sounds, and take *γμαι, γμην*; but the few whose roots originally ended in a *t*-sound take *σμαι, σμην*.

f) The *liquid* roots require no change except in those in *νω*. Of these (1) verbs in *αινω, υνω*, generally reject the *ν*, and make compensation for its loss by *ς*: but (2) a few *assimilate* the *ν* to the *μ* (that is, take *μμ* for *νμ*),—3) a *very* few reject the *ν*, and make compensation for it by *lengthening* the vowel of the penult: (4) *Κρίνω, κλίνω, τείνω*, reject the *ν* (as in *Perf. Act.* [*207, *c*]: the last with the same change

of ει into α); and retain the short vowel of the Future.

226 Pure verbs usually lengthen a short or doubtful vowel.

	Present.	*Perfect.*	*Pluperfect.*
α)	τρῖβ-ω	τέ-τριμ-μαι	ἐ-τε-τρίμ-μην (*rub*)
b)	δέχ-ομαι	δέ-δεγ-μαι	ἐ-δε-δέγ-μην (*receive*)
c)	ψεύδ-ω	ἔ-ψευσ-μαι	ἐ-ψεύσ-μην (*deceive*)
	πείθ-ω	πέ-πεισ-μαι	ἐ-πε-πείσ-μην (*persuade*)
d)	1. θαυμάζ-ω	τε-θαύμασ-μαι	ἐ-τε-θαυμάσ-μην (*wonder-at*)
	2. στηρίζ-ω	ἐ-στήριγ-μαι	ἐ-στηρίγ-μην
e)	1. μιαίν-ω	με-μίασ-μαι	ἐ-με-μιάσ-μην (*pollute*)
	2. αἰσχύν-ω	ᾔσκυμ-μαι	ᾐσκύμ-μην (*shame*; -ομαι, *am ashamed*)
	3. τραχύ-νω	τε-τράχῡ-μαι*	ἐ-τε-τραχύ-μην
	4. κρῖν-ω	κέ-κρῐ-μαι	ἐ-κε-κρί-μην† (*judge*)
	τείν-ω	τέ-τᾰ-μαι	ἐ-τε-τά-μην (*stretch*)
	5. στέλλ-ω	ἔ-σταλ-μαι	ἐ-στάλ-μην (*send*)
f)	ποιέ-ω	πε-ποίη-μαι	ἐ-πε-ποιή-μην (*make*)
	τιμά-ω	τε-τίμη-μαι	ἐ-τε-τιμή-μην.

(Observe that αι of *Perf. Pass.* is considered short *in accentuation*.)

227 The terminations are:

Perf.			*Pluperf.*		
μαι,	σαι,	ται,	μην,	σο,	το,
μεθον,	σθον,	σθον,	μεθον,	σθον,	σθην
μεθα,	σθε,	νται.	μεθα,	σθε,	ντο.

λέ-λῠ-μαι	λε-λύ-μεθον	λε-λύ-μεθα
λέ-λυ-σαι	λέ-λυ-σθον	λέ-λυ-σθε
λέ-λυ-ται	λέ-λυ-σθον	λέ-λυ-νται
ἐλε-λῠ-μην	ἐλε-λύ-μεθον	ἐλε-λύ-μεθα
ἐλέ-λυ-σο	ἐλέ-λυ-σθον	ἐλέ-λυ-σθε
ἐλέ-λυ-το	ἐλε-λύ-σθην	ἐλέ-λυ-ντο.

* Also τε-τράχυσ-μαι. † So κλίνω.

The terminations that begin with μ will of course all cause the same euphonic changes: τί-τυμ-μαι, τε-τύμ-μεθα, &c.; but those that begin with σ, τ, will cause *other* changes (which will be given in the next Lesson). The pupil can, at present, only be expected to form *all the persons* of *pure* verbs and of some *liquid* verbs. (227)

The participle is -μένος (*paroxytone*), -μένη, -μένον. 228

Τρέπ-ω (*turn*), στρέφ-ω (*twist*), change ε of the root into *a* in the Perf. and Pluperf. Passive (τέτραμμαι, ἔστραμμαι). Τρέφ-ω, *to bring up* (nutrio), also undergoes this change: its root is θρεφ: the θ is changed into τ, to avoid the proximity of the *two* aspirates (θ and φ): but when the φ disappears, *the θ returns:* hence Perfect Pass. τέ-θραμ-μαι. 229

VOCABULARY 34. 230

νομοθέτης, ου, ὁ *lawgiver* (νόμος, lex. τιθέναι, ponere).
κοσμεῖν (= ἐ-ειν) *to adorn; to arrange* or *order.*
παντελῶς, *perfectly* (πᾶς, omnis. τέλος, finis).
μάθημα, τό (μαθ-, short root of μανθάνειν, discere), *thing learnt; lesson* (learnt).
μιαίν-ειν, *to pollute.*
γοητεύ-ειν, *to juggle* (γόης, ητος, *juggler*).
θεραπεύ-ειν, *to pay court to.*
ἀπ-αλλάττ-ειν, *to set free;* Pass. or Mid. *to be released from,* or, *to set oneself free from* = *to remove* or *depart from* (gen. 672).
ἀκάθαρτος m. f., ον n., *unclean, impure* (ἀ, non. καθαίρειν, purificare).
θηριώδης, ες, *brutish* (θηρίον).
ἄλογος, *irrational, senseless* (ἀ. λόγος).
κάθημαι = sedeo (a Perfect form). Pdm. 71.
μουσική, γυμναστική (both fem. adjectives, τέχνη, *art,* understood), = *music, gymnastics* (respectively).
στασιάζ-ειν (στάσις, *faction*), *to be divided into factions; to be distracted by factions.*
ταράσσ-ειν or ταράττ-ειν, *to disturb,* &c. PASS. *to be in a state of disorder* or *anarchy.*
οἰκία, ἡ, *house; family.*
τυραννικός, *of* or *belonging to a* τύραννος; *royal; of their tyrant.*
Πάνθεια, *Panthēa.*
τάσσ-ειν or τάττ-ειν, *to order, arrange, appoint* (fut. -ξω).
κίνεῖν (= ἐ-ειν), *to move.*

Exercise 36.

a) 1. Ἡ πόλις ὑπὸ τοῦ νομοθέτου εὖ τε καὶ παντελῶς κεκόσμηται. 2. Ἀνάγκη[a] τὸ μάθημα ἐν αὐτῇ τῇ ψυχῇ λαβόντα[b] ἀπιέναι[c] ἢ βεβλαμμένον ἢ ὠφελημένον. 3. Τῶν πονηρῶν μεμιασμένη ἡ ψυχὴ καὶ 231

1) ἀκάθαρτος τοῦ σώματος ἀπαλλάττεται, ἅτε θεραπεύουσα[d] τοῦτο καὶ γεγοητευμένη ὑπ' αὐτοῦ ὑπό τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν. 4. Περὶ τὰ κεκρυμμένα τῶν πραγμάτων ἀνάγκη[a] πολλοὺς φόβους γίγνεσθαι. 5. Ἡ Πάνθεια ταχὺ πάνυ καὶ πασῶν ἐφαίνετο διαφέρουσα[e] τῶν ἄλλων καίπερ[f] καθημένη κεκαλυμμένη τε καὶ εἰς[16] γῆν ὁρῶσα[g]. 6. Ἡ[h] οὐ καλῶς προσέταττον οἱ ἐπὶ τούτοις[17] τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; 7. Φίλιππος Θετταλοῖς στασιάζουσι καὶ τεταραγμένοις ἐπὶ[4] τὴν τυραννικὴν οἰκίαν ἐβοήθησεν. 8. Πολλή που[i] κακία πολιτείας οὕτως αἰσχρῶς τὰς γυναῖκας εἶναι τεθραμμένας. 9. Ὁ ἀκρᾰτὴς τὸ σῶμα τῇ θηριώδει καὶ ἀλόγῳ ἡδονῇ ἐπιτρέψας ἐνταῦθα τετραμμένος[k] ζήσει.

[a] sc. ἐστί. [b] *having received*: acc. partcp. from λαβών, λαμβάνειν, List IV. [c] *to go away* (ἀπ-ειμι: ἀπό, εἶμι, ἴθι, Pdm. 68). Supply as acc. to the Infin. '*a man*.' [d] ἅτε θεραπεύουσα = *quippe quæ colat*. 868. [e] διαφ. governs gen. 672. [f] καίπερ = *quamvis* with *participles*: very seldom with finite verbs. [g] = ὁρά-ουσα. [h] 977, *a*. [i] πού (enclit.) = opinor. [k] lit.: '*will live turned* (here =) *hither*,' i. e. *will live with reference to this*.

[πόλις. μάθημα. πᾶς. πολύς. γῆ. οὗτος. αὐτός.]

[What is the difference between αὐτὸς ὁ βασιλεύς and ὁ αὐτὸς βασιλεύς? 8. Why is πολλή printed with the *acute*?]

b) 1. We have the times of our life appointed by the gods. 2. Thus the whole would be both a well-ordered and well-appointed thing. 3. These things have not yet been moved. 4. The damsel has her face covered. 5. The city had been adorned with very excellent laws. 6. The souls of the wicked have been juggled by sensual pleasures. 7. Alas! I have been deceived of my hopes. 8. Some go-away injured, and others even benefited.

Lesson 37.

(*Persons and Moods of Perfect Passive.*)

The same changes that take place before *μαι*, will 232
of course take place before *μεθον*, *μεθα*:

τέ-τυμ-μαι, *βέ-βρεγ-μαι*, *πέ-πεισ-μαι*,
τε-τύμμεθα, *βε-βρέγμεθα*, *πε-πείσμεθα*.

From the terminations beginning with *σθ*, the *σ* is 233
thrown away, when the root ends in a consonant. Hence the *p* and *k* mutes, being conformed to *θ*, will be the *aspirates*:

τέ-τριφ-θον, *λέ-λεχ-θον*, *βέ-βρεχ-θον*, &c.
for *τέ-τριβ-σθον*, *λέ-λεγ-σθον*, *βέ-βρεχ-σθον*, &c.

A *t*-mute will become *σ*, or, which is the same thing, the *t*-mute is thrown away before *σθον* (*πέ-πει-σθον* for *πέ-πειθ-σθον*).

The changes for *ν* before *μ* have been already given. 234
The *ν* can be retained before both *σ*, *τ*, and *θ*. Hence *πέφαν-σαι*, *πέφαν-ται*, *πέ-φαν-θον*, &c.

By applying, in this way, the rules for the euphonic 235
changes [Note 7, p. 127], we shall find that, when the root ends in a *mute* or *ν*, these letters assume the following forms when combined with the initial consonant of the termination.

p sounds.	*k* sounds.	*t* sounds.	*ν*.
S. *μμ*, *ψ*, *πτ*,	*γμ*, *ξ*, *κτ*,	*σμ*, *σ*, *στ*,	*μμ*, or *σμ*, *νσ*, *ντ*,
D. *μμ*, *φθ*, *φθ*,	*γμ*, *χθ*, *χθ*,	*σμ*, *σθ*, *σθ*,	*μμ*, or *σμ*, *νθ*, *νθ*,
P. *μμ*, *φθ*. —	*γμ*, *χθ*. —	*σμ*, *σθ*. —	*μμ*, or *σμ*, *νθ*. —

[Of course the 2nd *pers. singular* (being a *σ* termination) will have the same consonant as the *Fut.*; the 2nd and 3rd dual, and 2nd plur. (*θ* terminations) the same as the *Aor.* 1 *Pass.*]

The termination of the third person plural, *ντ*αι, cannot be attached 236
to mute roots. A circumlocution is used instead of it: the Perfect Participle with *εἰσί(ν)*, *are*. So the Perf. Partcp. with *ἦσαν* for third plural of the *Pluperfect*.

237 **Singular.**

λείπω, *leave*	βρέχω, *wet*	ψεύδω, *cheat*	αἴρω, *lift up*	φαίνω, *show.*
λέλειμμαι	βέβρεγμαι	ἔψευσμαι	ἦρμαι	πέφασμαι
λέλειψαι	βέβρεξαι	ἔψευσαι	ἦρσαι	πέφανσαι
λέλειπται	βέβρεκται	ἔψευσται	ἦρται	πέφανται.

Dual.

λελείμμεθον	βεβρέγμεθον	ἐψεύσμεθον	ἤρμεθον	πεφάσμεθον
λέλειφθον	βέβρεχθον	ἔψευσθον	ἦρθον	πέφανθον
λέλειφθον	βέβρεχθον	ἔψευσθον	ἦρθον	πέφανθον.

Plural.

λελείμμεθα	βεβρέγμεθα	ἐψεύσμεθα	ἤρμεθα	πεφάσμεθα
λέλειφθε	βέβρεχθε	ἔψευσθε	ἦρθε	πέφανθε
λελειμμένοι εἰσίν	βεβρεγμένοι εἰσίν	ἐψευσμένοι εἰσίν	ἠρμένοι εἰσίν	πεφασμένοι εἰσίν.

So Pluperfect: ἐλελείμμην, ἐλέλειψο, ἐλέλειπτο, &c.

238 MOODS.

Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Partcp.*
μαι	σο	partcp. with ὦ†	partcp. with εἴην	σθαι	μένος.

239 In the Imperative, Infinitive, and Participle, the forms are produced, as in the Indicative, by the ejection or change of consonants. The Participles (as μ terminations) follow the Indic.; τέτριμ-μαι, τετριμ-μένος, τέταγ-μαι, τεταγ-μένος. They are *Paroxytone* (*240).

Imperative.—Singular.

πεπαίδευσο	τέτριψο	τέταξο	πέπεισο	ἤγγελσο
πεπαιδεύσθω	τετρίφθω	τετάχθω	πεπείσθω	ἠγγέλθω
&c.	&c.	&c.	&c.	&c.

Infinitive.

πεπαιδεῦσθαι	τετρίφθαι	τετάχθαι	πεπεῖσθαι	ἠγγέλθαι πεφάνθαι

Participle.

πεπαιδευμένος	τετριμμένος	τεταγμένος	πεπεισμένος	ἠγγελμένος πεφασμένος.

240 The Infin. and Participle of the Perf. Pass. have

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† There occur, however, a few *Subjunctives* and *Optatives* of the *Perf. Pass.* from verbs whose characteristic is adapted for receiving the termination of the Subjunctive, and the ι of the Optative. It is only, however, from κτάομαι, μιμνήσκω, and καλέω, that such forms are at all common.

the *accent* on the penult. Hence the Participle is (2
paroxytone; the Infin. *properispomenon*, if the penult is a *diphthong* or *long vowel* (the *αι* being considered short in accentuation); if not, *paroxytone*: πεπαιδεῦσθαι, γεγενῆσθαι. τετύφθαι, ἠφανίσθαι.—τετυμμένος.

VOCABULARY 35. 24

ἴχνος, τό, *trace*. ἰχνεύ-ειν, *to track*.
κατα-λείπ-ειν, *to leave*.
Οἰνόη, Œnoe.
μεθόρια, τά, *borders* (prop. neut. adj.: μετά. ὅρος, terminus).
τειχίζ-ειν, *to surround with a wall; to fortify* (τεῖχος).
τράχηλος, ὁ, *neck, throat*.
κρόταφος, ὁ, *temple* (of the head).
κατα-τείν-ειν, *to stretch tight*. Pass. *to be stretched*; hence, of veins, *to be swelled*.
δυσόργητος, *passionate* (δύς, male. ὀργή, ira).
μελίχλωρος (μέλι, *honey*. χλωρός, *pale green*), *olive, olive-complexioned*.
ἀπο-ψύχ-ειν, *to dry up*. Partcp. of perf. pass. ἀπεψυγμένος = *cold* (indifferent).
νίφ-ειν, *to snow*.
ἀφανίζ-ειν, *to cause to disappear*; ∞ τὴν γῆν = *to cover the earth* (ἀφανής: ἀ, non. φαίνεσθαι, apparēre).
πρεσβεία, ἡ, *embassy*.
δίδοικα = vereor (Perfect of δείδω, with meaning of Present), 993.
λήθη, *forgetfulness*.
ἐμ-ποιεῖν (= ἐν-ποι-ί-ειν), *to cause in—; to cause* (acc. of *nearer*, dat. of *remoter* object).
πιστά, τά (faithful things =), *pledges; security*. πιστὰ θεῶν ποιεῖσθαί τινι = *to swear to any one by the gods*.
κλεί-ειν*, *to shut*.
ἄκρα, ας, ἡ, *a summit, a castle*.
αὐτονομία, -ας, ἡ, *freedom; self-government*.
ἐμ-φυτεύ-ειν, *to implant* (717).
ἱδρύ-ειν, *to build, found*.
κατα-κλεί-ειν, *to shut, lock up*.
λέγ-εσθαι (dici), *to be said*.
λῃστής, οῦ, ὁ, *a robber*.
συν-θήκη, ης, ἡ, *a treaty*.
κύβος, ὁ, *cube.—die*.

Exercise 37.

a) 1. Σὺ ταῦτα πάντα ἔχεις, ἃ οἱ ἄλλοι οὐκ ἔχουσι· 24
πεπαίδευσαι γὰρ ἱκανῶς. 2. Ἔτι καὶ νῦν[a] ἴχνος τῆς τοῦ Θησέως πραότητος ἐν τοῖς ἤθεσιν Ἀθηναίων καταλέλειπται. 3. Οἰνόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο. 4. Τέτριπται τὸ φάρμακον. 5. Οἷς[b] τὰ περὶ τὸν τράχηλον καὶ τοὺς κροτάφους αἱ φλέβες κατατεταμέναι εἰσί, δυσόργητοι. 6. Οἱ μελίχλωροι ἀπεψυγμένοι εἰσίν. 7. Ἰχνεύομεν τοὺς λαγώς,

* Perf. Pass. κέκλεισμαι and κέκλειμαι.

2) ὅταν νίφῃ ὁ θεὸς[c] ὥστε ἠφανίσθαι (957) τὴν γῆν. 8. Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολύν[d], δέδοικα μή τινα λήθην ὑμῖν ἐμπεποιήκῃ. 9. Πέπαυσο[e]. 10. Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποίησο[e]. 11. Αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

[a] *Even now; even at the present day* (lit. *still even now*). [b] *quibus. τὰ περὶ τὸν τράχ. = in the parts about the neck; a local* accusative. [c] lit. *when the god snows = when it snows*, since the Greeks referred *atmospheric* phenomena to Ζεύς, as the god of the air. *ὥστε = so that*, c. infin. 957. [d] *τὸ χρ. γεγενῆσθαι πολύν* (= *the circumstance* that the time has become long =) *the circumstance that much time has elapsed*: this clause is the *subject* of the verb *ἐμπεποιήκῃ*. On *δέδοικα μή*——cf. 993. [e] Here the *Imperative* of the Perfect commands the *immediate performance* of the things commanded.

[φλίψ. κατα-τίν-ω. εἰμί. ἦν. πολύς. τίς. ἐγώ.]

(☞ Remember that in '*the house* is built' [*domus ædificata est*], 'is built' is the *Perfect;* so whenever '*am*' with the past *participle* denotes a *permanent state* as the result of a past action.)

b) 1. The earth is covered. 2. A cloud veiled and hid (*say:* having veiled[f] hid) the sun. 3. The soldiers have been slaughtered. 4. Two brothers have been educated by the same master. 5. The monarchy has been destroyed by the people. 6. Many temples have been built for the gods by the Athenians. 7. Let the door be shut °immediately. 8. Before action deliberate well. 9. °There is implanted in all men ‖ a desire of self-government. 10. Let the prisoners-of-war be slain. 11. The enemy are said to be shut-up in [10]the castle. 12. The °two sons of Xenophon, Gryllus and Diodōrus, had been educated in Sparta. 13. Let the die be cast.

[f] προ-καλύπτ-ειν.

Lesson 38.

(*Contracted Verbs in* άω.—*Pres. and Imperf. Act.*)

(Learn τιμάω; Pdm. 59.)

43 Contract Pure verbs are such as have for their characteristic *α*, *ε*, or *ο*, which are contracted with

the following vowel or diphthong. Contraction takes (243) place only in the *Present* and *Imperfect* of both Voices, because it is only in these two tenses that the characteristic vowel is followed by another vowel.

The contractions for verbs in άω are these: 244

α before an ε-sound becomes ᾱ
α before an ο-sound becomes ω
} ι being *subscript* if the ε-sound is ει, ῃ; or the ο-sound, οι.

Thus, αε = ᾱ	αο = ω
αη = ᾱ	αω = ω
αει = ᾳ	αοι = ῳ
αῃ = ᾳ	αου = ω.

Αε and αει are contracted into η and ῃ (instead of 245 into α and ᾳ), from (ζάειν) ζῆν, *to live;* (πεινάειν) πεινῆν, *to be hungry;* (διψάειν) διψῆν, *to be thirsty;* (χράεσθαι) χρῆσθαι, *to use.* These are also the *regular* contractions from κνάω, *scrape;* σμάω, *smear;* ψάω, *rub.*

Contracted Verbs have very frequently (instead of 246 οιμι, οις, &c.) the Optative.

οίην, οίης, οίη	οίητον, οιήτην or οῖτον, οίτην	οίημεν, οίητε, οίησαν οῖμεν, οῖτε, οῖεν.

For verbs in αω, the α-οι = ῳ: so that the form becomes ῴην, ῴης, ῴη, &c.

The *Present Optative* in οίην (for ε-οίην, ο-οίην), 247 and ῴην (for α-οίην), is the prevailing form in the *Singular,* at least for the *first* (and *second*) Persons: in the *Plural* it is *rare;* ῴησαν is no where found, οίησαν *hardly* ever. (Krüger.)

VOCABULARY 36. 248

ἀγαπᾶν (= ά-ειν) *love;* also = *to be contented* (with *acc.* or *dat.*).
ἀ-θάνατος, ον, *immortal.*
ἀθλίως, *miserably, unfortunately*
ἐξ-απατᾶν (= ά-ειν), *to deceive.*
ἐρᾶν (= ά-ειν), *to love* (gen. 687).
ἡλικία, *age;* esp. *youth* or *manhood.*
θαῤῥαλέως, *boldly.*

(248) *ἰδέα, appearance; outward figure.*
φθέγγ-εσθαι, to sound.
νικᾷν (= ά-ειν), to conquer.
ὀλοφύρεσθαι, to pity (acc.).
ὁρᾷν (= ὁρά-ειν), to see (List VII.).
ἀκμή, point; height; full power; vigour.
ἀστράπτ-ειν, to lighten.
βροντᾷν (= ά-ειν), to thunder.
δρᾷν (= δρά-ειν), to do, act.
ὁρμᾷν (= ά-ειν), to rush.
πρίν (c. inf. 934, 935), before.
πῶς; how?
σιωπᾷν (= ά-ειν), to be silent.
συγ-κυκᾷν (= ά-ειν), to stir up together; throw into confusion.
σύμ-μαχος, ον, fighting with; fellow-combatant; ally.
τελευτᾷν (= ά-ειν), end; die.
τολμᾷν (= ά-ειν), dare; venture.

Exercise 38.

249 *a*) 1. Πολλάκις γνώμην ἐξαπατῶσιν ἰδέαι. 2. Μή σε νικάτω κέρδος. 3. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. 4. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. 5. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. 6. Ἡ σιώπα, ἢ λέγε ἀμείνονα[a]. 7. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾷν. 8. Νοῦς ὁρᾷ καὶ νοῦς ἀκούει. 9. Θαῤῥαλέως, ὦ στρατιῶται, ὁρμῶμεν ἐπὶ τοὺς πολεμίους. 10. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. 11. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. 12. Περικλῆς ἤστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. 13. Εἴθε πάντες τοὺς γονέας ἀγαπῶεν. 14. Εἴθε ἠγαπήσαμεν τοῖς παροῦσιν. 15. Πῶς ἂν τολμῴην τὸν φίλον βλάπτειν; 16. Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἢ διψῴη ἢ πεινῴη; 17. Ψυχὴ ἀθάνατος καὶ ἄγηρως ζῇ διὰ παντός (sc. χρόνου). 18. Κρεῖττον[a] τὸ μὴ ζῆν ἐστιν, ἢ ζῆν ἀθλίως. 19. Ὀλοφυρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα. 20. Ὅταν ὁ αὐλὸς φθέγγηται, παντάπασι σιωπῶμεν.

[a] Note 13, p. 133.

[ἀνήρ. πολύς. νοῦς.]

(7. Why does the enclitic *ἐστί* retain its accent here? 10. Give the tenses of *πίνειν*, List VII. 11. Account for the accent of *ἐστι*. 18. Is *οὐ* or *μή* the usual word for '*not*' with an Infin.? [876.])

b) 1. Time conquers and changes all things. 2. Anger compels many men to do evil. 3. Do not keep-silence, if you see any persons ill-affected towards

the government. 4. Neither hear nor see what you (249) ought not. 5. We honour those who brave-dangers for their country. 6. I trusted: I was utterly-deceived. 7. You (*pl.*) were deceiving the stranger. 8. Deceive nobody.

Lesson 39.

(*Contracted Verbs in ἑω.—Present and Imperf. Act.*) 250

Εε becomes ει.
εο becomes ου.
ε is thrown away before long vowels and diphthongs.

Thus, εη = η	εει = ει
εῃ = ῃ	εοι = οι
εω = ω	εου = ου

Before the Opt. in οίην (*246), the ε will disappear 251 throughout; ποι-ε-οίην = ποι-οίην.

VOCABULARY 37. 252

ἀθυμεῖν (= ἀ-ειν), *to be dispirited; despair* (ἀ. θῡμός, animus).
ἀμελεῖν (= ἀ-ειν), *to neglect* (gen.).
ἀποῤῥεῖν (= ἀ-ειν), *to flow away.*
ἀσκεῖν (= ἀ-ειν), *to practise.*
δεῖν (= ἀ-ειν, gen. 683), *to want: δεῖ, there is need; it is necessary; one must* (c. acc. and inf.).
δυσ-τῡχεῖν (= ἀ-ειν), *to be unfortunate* (δύς, male. τύχη, fortuna).
εὐ-τῡχεῖν (= ἀ-ειν), *to be fortunate, happy* (εὖ, bene. τύχη).
ἐπ-αινεῖν (= ἀ-ειν), *to approve, praise.*
πωλεῖν (= ἀ-ειν), *to sell.*
εὐχή, *request; prayer.*
θέλ-ειν } *to will; to be willing*
ἐθέλ-ειν } (velle).
πονεῖν (= ἀ-ειν, laborare), *to take trouble; to work* (πόνος, labour).
προσ-δοκᾶν (= ἀ-ειν), *to expect; presume.*
ῥίψ, ῥῖπός, ἡ, *bundle or mat of reeds, rushes, &c.*
συλ-λαμβάν-ειν (c. dat.), *to do, in common with any one; help; assist.*
συμ-πονεῖν (c. dat.), *to work with* any one, *help, assist.*
τελεῖν (= ἀ-ειν), *to accomplish.*
φρονεῖν (= ἀ-ειν), *to think; to be sensible.*
ὁμολογεῖν (= ἀ-ειν), *to confess; to profess.*
καπηλεύ-ειν, *to be a retail-trader.*
κἄν (= καὶ ἐάν), *even if; even though* (subj.).
μέγα φρονεῖν = *to be high-minded; proud.*
πράττ-εσθαι, *to demand* (money, &c.).

Exercise 39.

53 *a*) 1. Τιμῶμεν τοὺς ἀγαθούς, ἵνα ἅμα τῷ τιμᾷν ἀσκῶμεν. 2. Ὁ πεισθεὶς ἡμῶν τῷ λόγῳ εὐτυχεῖ τε καὶ εἰς χρόνον ἅπαντα εὐτυχοῖ. 3. Ἀνὴρ πονηρὸς δυστυχεῖ, κἂν εὐτυχῇ. 4. Σιγᾷν μᾶλλον, ἢ λαλεῖν πρέπει. 5. Ὅ τι[a] ἂν ποιῆτε, νομίζετε ὁρᾷν θεόν. 6. Φίλος φίλῳ συμπονῶν αὐτῷ πονεῖ. 7. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων [Note 6, p. 126] ὑπὲρ θεούς. 8. Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονείτω. 9. Οὐδέποτ' ἀθῦμεῖν τὸν κακῶς πράττοντα[b] δεῖ, τὰ βελτίω [Note 13, p. 133] δὲ προσδοκᾷν ἀεί. 10. Τῷ πονοῦντι θεὸς συλλαμβάνει. 11. Δικαιοσύνην ἀσκεῖτε καὶ ἔργῳ καὶ λόγῳ. 12. Ἀπὸ τῆς Νέστορος γλώττης, ὥσπερ μέλι, ὁ λόγος ἀπέῤῥει. 13. Σωκράτης τοῦ σώματος οὐκ ἠμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπῄνει. 14. Εἴθε, ὦ θεός, τελοίης μοι τὴν εὐχήν. 15. Εἴθε εὐτυχοῖτε, ὦ φίλοι. 16. Θεοῦ θέλοντος, κἂν ἐπὶ ῥιπὸς πλέοις. 17. Οὐκ ἀθυμοῦμεν τοῖς παροῦσι πράγμασιν. 18. Φύσει ὑπάρχει τοῖς ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων. 19. Ἔστιν οἳ (905) ἀμελοῦντες τῶν οἰκείων τῶν ἀλλοτρίων ἐπιμελοῦνται (687). 20. Ὁ βασιλεὺς ἠσθένει ταύτην τὴν νόσον (744), ἐξ ἧς καὶ ἐτελεύτησε. 21. Τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν ἀσκεῖτε. 22. Τὰ αὐτὰ ἐποίουν, ὅτε φεύγοντες ἐδυστύχουν αὐτοί. 23. Ἆρ' οὐ (977) πάντες τὸν ἄνδρα ἐπαινοῦσιν; 24. Πότερον (981) ἐπαινεῖτε τοὺς τῆς πόλεως νόμους ἢ ψέγετε; 25. Τὰ μὲν ἔγωγε οὐκ ἐπῄνουν σε, τὰ δὲ καὶ ἐπῄνουν. 26. Μέλλετε τοὺς θεοὺς αἰτεῖν τἀγαθά (757). 27. Σωκράτης τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα (757). 28. Ταῦτα ποιοῦντες μάλιστ' ἂν εὐδοκιμοίητε.

[a] Neut. of ὅστις (Pdm. 50): printed ὅ τι or ὅ, τι, to distinguish it from ὅτι, *that*. [b] κακῶς πράττειν = *to be doing ill; to be unfortunate.*

[φύσις. ἐγώ. ὁ αὐτός (give the English of it).—οὗτος.]

b) 1. Are we not with-reason most angry with[22] those who are most able[c] (*p*) not to act-unjustly

(876)? 2. In[19] such things they are poor, but you (253)
are rich. 3. Those who bring (*p*) to you kings' garments, or wrought copper or gold, sell them more artfully than those who profess (*p*) to be-retail-traders. 4. I would not praise such persons. 5. Did you not sell (*imperf.*) vegetables? 6. Reason is the remedy for the soul when it is sick (*p*). 7. We think that [c]the man who is fortunate (*p*) is also wise. 8. Honour your parents, love your friends, obey rulers.

[c] δυνάμενος.

Lesson 40.

(*Contracted Verbs in όω.—Present and Imperf. Act.*)

Οε, οο, οου, become ου. 254
οη, οω, become ω.
οῃ (subscript), οει, οοι, become οι (but οει = ου in Infin.).

Οο and οε are contracted into ω (instead of into ου), 255
and όῃ into ῶ (instead of into οῖ), in ῥιγόω, ῥιγῶ, *to freeze*, Inf. ῥιγῶν and ῥιγοῦν, Part. Gen. ῥιγῶντος and ῥιγοῦντος, Subj. ῥιγῶ, Opt. ῥιγῴην, &c.

On the Imperfect and the Aorist of the Indic.] The 256
Imperfect Indicative answers, not only to *our* Imperf. (with *was*—), but also to *our* (and the *Lat.*) *Perfect.* It then denotes a *continued* or *repeated* action; the *Aorist* a *single definite one*, stated without any *intimation* of its lasting.—It may necessarily *have* a *duration* even of indefinite length, but the tense does not intimate it.

Infin. of the Aorist.] The Infinitive of the Aorist 257
is usually not a *præteritum*, except after *verba declarandi et putandi*, and in the construction of *acc. c. Infin. with the article:* with these exceptions it is usually construed by the English *Present*, but denotes *single, definite* actions: the *Infin.* of the *Present* being used of *continued* or *repeated* ones.

(257) *a*) Λέγομαι (νομίζομαι) ποιῆσαι { = *dicor* (*credor*) *fecisse.*

Βούλομαι (δύναμαι) ποιῆσαι { = *volo* (*possum*) *facere.*

b) Τό σε ποιῆσαι τοῦτο, *tene hoc fecisse!*

258 VOCABULARY 38.

ἀμαυροῦν (= ό-ειν), *to darken, destroy, weaken, blunt.*
ἀμέλειᾱ, ἡ, *carelessness.*
ἐμ-βιοῦν (= ό-ειν), *to live in, reside in* (ἐν, βίος).
δολοῦν (= ό-ειν), *to trick; entrap.*
δουλοῦν (= ό-ειν), *to enslave, subjugate.*
ἐλευθεροῦν (= ό-ειν), *to set free.*
ἐπ-αν-ορθοῦν (= ό-ειν, *to raise up again* =) *to amend, to correct.*
ἀξιοῦν (= ό-ειν), *to think right* or *fair; to claim, to expect* (ἄξιος).
ἐξ-ισοῦν (= ό-ειν), *make equal.*
ζηλοῦν (= ό-ειν), *to emulate.*
ζητεῖν (= ἐ-ειν), *to seek, strive.*
ζωή, *life.*
θεῖος, ᾱ, ον, *divine, godlike.*
ὀρυγ-μα, τό, *pit* (ὀρύττ-ειν, *fodere*).
πλέγμα, τό, *thing woven* = *snare.*
κοινωνία, *communion, intercourse.* θεία κ. = *communion with the deity.*
λιμός, ὁ, *hunger.*
ὀρεξις, εως, ἡ, *desire, striving.*
οἰκεῖος, *intimate.*
ὀρθοῦν (= ό-ειν), *to make straight, erect.*
οὔτε—οὔτε, *neither—nor.*
συν-εξ-ομοιοῦν (= ό-ειν), *make equal.*
σφοδρός, ά, όν, *violent.*
τυφλοῦν (= ό-ειν), *to make blind.*
χαλεπῶς, *with difficulty.*

Exercise 40.

259 *a*) 1. Δολοῦσιν ὗς ἀγρίους πλέγμασι καὶ ὀρύγμασι. 2. Λέγεται οὗτος ὁ βασιλεὺς τὴν Αἴγυπτον ἐλευθερῶσαι. 3. Καί σε βουλοίμην ἂν ἀποφήνασθαι τὴν γνώμην. 4. Οἱ Λακεδαιμόνιοι ἠλευθέρουν τοὺς Ἕλληνας. 5. Ἐπεὶ ἡ σάλπιγξ ἐφθέγξατο καὶ ἐπαιάνιζον οἱ Ἕλληνες, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον. 6. Αἱ φιλίαι τὰ ἔθη ζητοῦσι συνεξομοιοῦν. 7. Χαλεπῶς ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης τοὺς ἐπαίνους. 8. Ζήλου, ὦ παῖ, τοὺς ἐσθλοὺς καὶ σώφρονας ἄνδρας. 9. Ἡ τύχη πολλοὺς κακῶς πράττοντας ὀρθοῖ. 10. Πλῆθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. 11. Αἱ περί τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τὰ ἄλλα τὴν ψυχήν. 12. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλῶμεν. 13. Χρυσός ἐστιν ὁ δουλῶν θνητῶν φρένας. 14. Οἱ πολέμιοι τὸ στράτευμα

ἡμῶν ἐδόλουν. 15. Οἱ νεανίαι τὴν σοφίαν ζηλοῖεν. (259)
16. Οἱ πολέμιοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

b) 1. Strangers were not allowed to live-in Sparta. 2. The Ephori are empowered to punish whomsoever they please (*196). 3. The Ephori were empowered to punish whomsoever they pleased. 4. Idleness destroys the excellence of natural-disposition, but instruction corrects its badness. 5. Emulate the good man and the sober-minded °one. 6. Do not tell[a] even (889) to your most intimate °friend what you wish to be concealed. 7. It is right to give (παρέχειν) to others whatever (*say:* as many things as[a]) you expect to receive[b] from them. 8. What is sudden and unexpected (*say:* the sudden and unexpected) enslaves the spirit.

[a] δηλοῦν = *ostendere.* [b] λαβεῖν, Inf. Aor. 2. from λαμβάνω. Irr. Verbs, List IV.

Lesson 41.

(*Verbs in αω. Pass. and Mid.*—[*Aorist Infin.*])

VOCABULARY 39. 260

αἰτιᾶσθαι (=*ά-εσθαι*), *to accuse of, charge with; τινά τι* (as here) is *rare*, except in case of neut. pron. Also with *ὅτι*, = *to blame—because.*
ἰσ-ήγησις, εως, ἡ, introduction; commencement.
ἤδη, at once.
λῴων (= λωίων), *better*, Note 13, p. 133.
κηρύττ-ειν (f. -ξω), *to proclaim.*
ἀκροᾶσθαι (= *ά-εσθαι*), *to hear; listen to* (gen.).
μηχανᾶσθαι (= *ά-εσθαι*), *to devise, contrive* (machinari)
ἡμεροδρόμος (*ἡμέρα, day. δραμεῖν* [inf. aor. 2. *τρέχ-ω*], to *run*), *one running through the whole day; a courier.*
ἀεικής, ές, not befitting, disgraceful.
πειρᾶσθαι (= *ά-εσθαι*), *to endeavour; to try.*
ἱππωνεία (*ἵππος*, equus. *ὠνεῖσθαι*, emere), *the buying of a horse.*
ἐπι-τιμᾶσθαι (= *ά-εσθαι*), *to be raised-in-price* (of corn); *to be rising.*
λήγ-ειν, to give over (c. partic. 837).
κτᾶσθαι (= *ά-εσθαι*), *to acquire*, &c. Perf. *κέκτημαι* (*I have acquired* =) *I possess.*
ὑπόδημα (*ὑπό*, sub. *δεῖν*, ligare), *τό, sandal; shoe.*
χρῆσθαι (= χρά-εσθαι), uti, *to use; employ.*

261 For the meaning of the *Aor. Infin.* cf. *257: and for that of the *Aor. Opt.* and the construction of clauses introduced by ὅτι, ὡς, cf. *217, *218.

1. *He says, that he* has done *it*,	*He said, that he* had done *it*,
λέγει, ὅτι ἐποίησε (or φησὶ ποιῆσαι)	εἶπεν (ἔλεξεν) } ὅτι ποιήσειεν } ὅτι ἐποίησεν. ἔφη ποιῆσαι.

2. { βούλεται κλέψαι (τι) = *vult* furari (*aliquid*).
{ φησὶ κλέψαι (τι) = *dicit* se (*aliquid*) furatum esse.

3. θαυμαστὸν τὸ πεισθῆναί τινας, ὡς—, *it is strange that some persons* should have been persuaded *that*—, &c.

An infinitive or participle dependent on a *præteritum* is considered as a præteritum.

Exercise 41.

262 *a*) 1. Οἱ Λακεδαιμόνιοι ᾐτιῶντο αὐτοὺς τήν τε ἐσήγησιν τοῦ παντός, καὶ ἔφασαν[a] αὐτοὺς ἤδη ἀδικεῖν, ὅτι οὐ δέχονται[b] τὰς Ἀθηναίων σπονδάς. 2. Σωκράτης ἀκούσας ᾐτιᾶτο αὐτόν, ὅτι οὐ τοῦτο πρῶτον ἠρώτα[c], πότερον λῷον εἴη αὐτῷ πορεύεσθαι ἢ μένειν. 3. Ἐπεὶ ταῦτα ἐκηρύχθη, ἔγνωσαν[d] οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη[e]. 4. Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα. 5. Ὁμοίως ἀμφοῖν ἀκροάσασθαι δεῖ. 6. Ἔλεγεν ὅτι ὁμοίως ἀμφοῖν ἀκροάσασθαι (678) δέοι (or δεῖ). 7. Εὔνους λόγος λῦ'πην ἰᾶται. 8. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἠγαπᾶτο καὶ ἐτιμᾶτο. 9. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. 10. Οὐκ ἀεικές, ἐάν τις ὑπ' ἐχθρῶν ἐξαπατᾶται [Note 7, p. 127]. 11. Εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει· εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφέλει· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

[a] Pdm. 69. [b] or δέχοιντο. [c] or ἠρωτήσει. Observe the Imperf. [d] Pdm. 63. [e] or ἐστί, or (less commonly) ἦν.

[εὔνους (explain its accent). Περικλῆς. μέγας. εἰμί, Pdm. 68.]

b) 1. Those who confer-benefits (*p*) never cease (262) to be loved (*say:* continue[f] being loved). 2. We do not obtain our friends by being treated[g] well, but by treating[h] °them well. 3. We will first write how[i] a man may be least deceived in buying-a-horse. 4. We see the corn raised-in-price in the Piræus. 5. (Why have not you declared =) declare at once (635) your opinion about what is now asked (*p*). 6. They will not give-over (638) devising and preparing all °manner of contrivances, until[k] you are willingly deceived. 7. You the injured‖ °party do not at all accuse him, but are blaming some of yourselves. 8. These persons are devising and preparing the death of their neighbours (*say:* death to their neighbours).

[f] διατελεῖν, 837. [g] Say *suffering* (πάσχοντες), i. e. being the *recipients*. [h] εὖ δρᾷν, c. acc. [i] ὡς ἄν (= quomodo *et ita forte sit*, c subj.). [k] ἕως ἄν (c. subj.), 931.

Lesson 42.

(*Verbs in* εω. *Pass. and Mid.*)

VOCABULARY 40. 263

αἰδεῖσθαι (= ἰ-εσθαι), (c. acc.) *to be ashamed* before any one, *reverence, esteem.*
ἀ-πιστεῖν (= ἰ-ειν), (c. dat.) *to distrust:* ἀπιστεῖσθαι, *to be disbelieved.*
δεῖσθαι (gen.), *to want.*
ἔτος, τό, *the year.*
ἰσχῦρός, ά, όν, *strong, powerful.*
δι-ορύττ-ειν, *to break into* (lit. *to dig through*).
κατα-φρονεῖν (= ἰ-ειν), (c. gen.) *to despise:* καταφρονεῖσθαι, *to be despised.*
λάλος, ον, *talkative.*
μῖσεῖν (= ἰ-ειν), *to hate.*
κῑνεῖν (= ἰ-ειν), *to move;* Mid. *to move oneself; to move* (intrans.).
βομβεῖν (= ἰ-ειν), *to hum.*
ὅπως, *as; in order that* (subj. after a principal tense: opt. after an historical tense; after verbs of care, endeavour, &c., indic. fut. Cf. 954).
πλησίος, ᾱ, ον, *near:* οἱ πλησίον (adv.), *those near: our fellow-men.*
πολιορκεῖν (= ἰ-ειν), *to besiege.*
ὁλόπτερος (ὅλος, totus. πτερόν, penna), *having undivided wings:* τὰ ω = *insects whose wings are undivided.*
φοβεῖν (= ἰ-ειν), *to frighten;* Mid. *be frightened, fear.*

Exercise 42.

64 *a*) 1. Ὅτε πλούσιος ἦν, ἐφοβούμην (993) μή τίς μου τὴν οἰκίαν διορύξας καὶ τὰ χρήματα λάβοι καὶ αὐτόν τί με κακὸν ἐργάσαιτο (756). 2. Οἷς αἴσθησις ὑπάρχει, καὶ τὸ λυπεῖσθαι καὶ χαίρειν. 3. Παντὶ τῷ πεφυκότι κινεῖσθαι μὴ δυναμένῳ δ' ἀεὶ καὶ συνεχῶς κινεῖσθαι μεθ' ἡδονῆς ἀναγκαῖον εἶναι καὶ ὠφέλιμον τὴν ἀνάπαυσιν. 4. Βομβοῦντα φαίνεται τὰ ὀλόπτερα, ὅταν κινῆται. 5. Αἰδοῦ τοὺς θεούς. 6. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἑταῖρον. 7. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. 8. Τὸν ἰσχυρὸν δεῖ πρᾶον εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. 9. Αἰδεῖσθαι δεῖ φίλους. 10. Ἀπιστοῦνται οἱ λάλοι, κἂν ἀληθεύωσιν. 11. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. 12. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.

b) 1. Do not only praise the good, but also imitate them. 2. In Thymbrium there was a fountain called that[a] of Midas. 3. Cyrus did not suffer[b] the evil-doers and unjust to laugh-at °him, but punished them (= used to punish: *imperf.*) all most-unsparingly. 4. That which is held-in-estimation at any time[c] is practised. 5. Some °persons move whilst they are asleep (*p*), and do many waking °actions. 6. We who were then delighted (*p*) are now grieved. 7. Troy was besieged ten years (*acc.*) by the Greeks. 8. The citizens feared lest the city should be besieged (993). 9. Let nobody fear death.

[a] Say: '*the*.' [b] ἰᾷν = ἰά-ειν, sinere, takes for its augment ι after the ε: imperf. ἴων, &c. [c] ἀεί (= *semper*).

Lesson 43.

(*Contracted Verbs in* όω. *Pass. and Mid.*)

65 VOCABULARY 41.

ἀλκή, *strength.*
γαυροῦν (= ό-ειν), *to make proud;* Mid. *be proud of, exult in* (acc., or with ἐπί and dat.).
ἐναντιοῦσθαι (= ό-εσθαι: c. dat.

adversor), *to oppose, resist, thwart.*
ἐξαμαυροῦν (= ό-ειν. ἀμαυρόω strengthened by ἐξ), *to obscure utterly, to blot out, annihilate.*
ζημιοῦν (= ό-ειν), *to punish.*
ἦθος, τό, *custom, manner, character.*
μερίζ-ειν, *to part, divide.*
σάρξ, ρκός, ἡ, *flesh.* (265)
ὑπερήφανος, ον, *haughty, proud.*
ταπεινοῦν (= ό-ειν), *to bring low, to humble.*
χειροῦσθαι (= ό-εσθαι), *to worst, subdue, subjugate.*
ἐξαιματοῦν (= ό-ειν), *to convert into blood* (ἐξ. αἷμα).

Exercise 43.

a) 1. Οὐκ ἀναμένομεν ἕως ἂν (931) ἡ ἡμετέρα χώρα κακῶται. 2. Δουλούμεθα τῇ σαρκὶ καὶ τοῖς πάθεσιν. 3. Ὑπὸ τῆς ἀνάγκης πάντα δουλοῦται ταχύ. 4. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμαυροῦται. 5. Τοὺς φίλους ἐλευθερῶμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. 6. Μὴ γαυροῦ σοφίᾳ, μήτ' ἀλκῇ, μήτε πλούτῳ. 7. Τὸ ἦθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. 8. Ὁ ὑπερήφανος ταπεινοῖτο. 9. Οὐ καλόν ἐστι, ἐπὶ τῇ σοφίᾳ γαυροῦσθαι. 10. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοί εἰσι ζημιοῦσθαι. 11. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. 12. Πάντες κακοὶ ζημιοῖντο. 266

b) 1. The Greeks are enslaving themselves[a]. 2. How would a man be less punished by the state, or how would [c]he be more honoured than if he were to obey (εἰ with Opt. Pres.) the laws? 3. This [c]man is doing what he pleases, and enslaving the cities of the Greeks. 4. The secreted-essence[b] of the food is changed (*p*) and converted-into-blood. 5. Alas! we are enslaving ourselves. 6. They said[c], that the citizens had enslaved themselves.

[a] *Oneself, themselves.* As *ipse* in Latin is often prefixed to *sibi, se,* so αὐτός, in Greek, to ἑαυτ-ῷ, -όν, -ούς: αὐτ-ῷ, -όν, -ούς.
[b] ἀναθυμίασις, ἡ, properly, *a vapour rising, an exhalation;* probably considered here as a *subtile essence* extracted from the solid food.
[c] ἔλεγον. Λέγω mostly ὅτι: φημί mostly *acc. c. infin.*

Lesson 44.

(*Tempora Secunda.—Second Aorist.*)

267 The *Second Aorist* is an Aorist formed from the *short root* (*141) by augmenting it, and adding the following terminations:

Act.	*Mid.*	*Pass.*
ον	όμην	ην

(ον, όμην being conjugated like the *Imperfects* with those terminations; ην like the *First Aor. Pass.*).

268 Comparatively few, and those mostly *primitive* (many of them *irregular*) verbs, form the *Second Aorist*. It is not formed from any with the derivative endings άω, ίω, όω, ύω, αίνω, ύνω, άζω: hardly from verbs whose true characteristic is a *t-sound;* nor when such an Aorist would be *identical in form* with the Imperfect (whether distinguished from it by quantity or not). Thus not ἔγραφον: but the pass. ἐγράφην is formed.

269 Very few verbs have both a *First Aorist* (as we must henceforth call it) and a *Second Aorist* in the *Active* and *Middle*. The co-existence of the two forms is less uncommon in the *Passive*. Τρέπω is the only verb that has *all* the possible Aorists.

270 Besides the changes given (in *141) as the necessary steps for obtaining the short root (η and αι into α; ει, ῑ into ῐ; ευ into υ), the ε of *monosyllable* roots is always changed into α for *liquid* verbs, and sometimes for *mute* verbs.

Examples.	*Act.*	*Mid.*	*Pass.*
βάλλω (*cast*)	ἔβαλον	ἐβαλόμην	
τρέπω (*turn*)		ἐτραπόμην	ἐτράπην
φεύγω (*fly*)	ἔφυγον		
τρῑβω (*rub*)			ἐτρῐβην
κλέπτω (*steal*)			ἐκλάπην
τέμνω (*cut*)	ἔτεμον†		
χαίρω (*rejoice*)			ἐχάρην
πλέκω (*weave*)			ἐπλάκην
λείπω (*leave*)	ἔλιπον	[ἐλιπόμην]	[ἐλίπην]

† Observe the ε: it has ἔταμον once in Thuc.; the only instance in Attic prose before Aristot. *Kr.*

(The following are very common Second Aorists 271
from *irregular* verbs.)

Examples.	*Act.*	*Mid.*
λαμβάνω (ληβ-) (capio)	ἔλαβον	ἐλαβόμην
λανθάνω (ληθ-) (lateo)	ἔλαθον	ἐλαθόμην
μανθάνω (μηθ-) (disco)	ἔμαθον	
τυγχάνω, *chance; hit.*	ἔτυχον	
πυνθάνομαι (πευθ-) (*enquire, learn by enquiry*)		ἐπυθόμην
δάκνω (*bite*)	ἔδακον	
κάμνω (laboro)	ἔκαμον	

Λανθάνω ποιῶν τι = *I do it unconsciously* (to myself) or *without being observed* (by others).

Some Second Aorists have *not* the short penult. 272
Two such, of very frequent use, are ἦλθον, *veni*, and εὗρον, *inveni* [see ἔρχομαι, List VII : εὑρίσκω, List V]. Εἷλον (ἕλε, &c.) is Aor. 2. from obsolete root ἑλ-, used to supply the wanting tense of αἱρέω (List VII). ἁμαρτάνω, ἥμαρτον (List III).

☞ Τρίψασθαι = *in fugam convertere* (e.g. hostes): τραπέσθαι 273
= *se convertere* (*to turn oneself; to go*).

The Moods of Aor. 2. for the *Active* and *Mid.* have 274
the same terminations as the Present Act. and Mid.; those for Aor. 2. *Pass.* the same as for Aor. 1. *Pass.*

But

a) Infin. *Aor.* 2. *Act.* is *perispomenon*: εἶν.
b) Partcp. *Aor.* 2. *Act.* is *oxytone*: ών, οῦσα, όν (όντος, &c.).
c) Imperat. *Aor.* 2. *Mid.* is *perispomenon*: οῦ.
d) Infin. *Aor.* 2. *Mid.* is *paroxytone*: έσθαι.

Remember that when you find a participle in ών, όν, *oxytone* (or 275
in όντος, όντι, όντα, &c. *paroxytone*), you may conclude it is the participle of a Second Aor.

The Subj., Infin., and Partcp. of Aor. 2. Pass. are 276
(as in Aor. 1. Pass.) ῶ (*perispomenon*), ῆναι (*properispomenon*), εἷς (cum acuto).

ἔλαβον	λαβέ*	λάβω	λάβοιμι	λαβεῖν	λαβών
ἐλαβόμην	λαβοῦ	λάβωμαι	λαβοίμην	λαβέσθαι	λαβόμενος
ἐγράφην	γράφητι	γραφῶ	γραφείην	γραφῆναι	γραφείς.

* εἰπέ, εὑρέ, ἐλθέ, and in Attic λαβέ, ἰδέ, are *oxytone*: but in their compound forms the accent is thrown back: ἔξελθε· ἀπόλαβε.

277 VOCABULARY 42.

στοχάζ-εσθαι (gen.), *aim at.*
τυγχάν-ειν, to chance; to hit (gen. 679); hence *to obtain, attain to. τυγχάνω ποιῶν τι* = *I happen* (or *chance*) *to be doing it:* often but little stronger than *I am doing it:* especially *τυγχάνω ὤν.*
ἐν-τυγχάνειν (c. dat.), *to light upon; meet* (with).
ἁμαρτάν-ειν, aor. 2. *ἥμαρτον* (peccare), *to miss* (a mark; gen.); *to err; to sin.*
μιᾰρός, defiled, impure, vile (of persons).
κατα-μεθύσκ-ειν, to make drunk; fut. *κατα-μεθύσω.*
ἐμ-βάλλ-ειν, to fling into.
ἀν-αιρ-εῖν (aor. 2. *ἀνεῖλον*, List VII), *to take up* (tollere).
ἀπο-κάμν-ειν (aor. 2. *ἀπ-έκαμον*), *to grow weary;* aor. (in moods) *to be wearied, tired,* &c. (c. partcp.)
νύκτωρ (noctu), *by night.*
ἀπο-σφάττ-ειν, cut the throat (of any body).
βιβλίον, book.
ἕρμαιον, a windfall; lucky discovery (supposed to be sent by *Hermes*).

ἁμαρτάνω, ἁμαρτήσομαι, &c. Aor. 2. *ἥμαρτον*, List III.

Exercise 44.

278 *a*) 1. Νῦν δὴ ἄμεινον ἂν μάθοις ὃ ἀρτὶ ἠρώτων. 2. Ὅταν ὅπλοις δέῃ[a] πρὸς ὅπλα χρῆσθαι, διαφέρει πάμπολυ ὁ μαθὼν τοῦ μὴ μαθόντος. 3. Ἄλλου στοχαζόμενος ἔτυχε τούτου. 4. Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν ταύτῃ[b] ἀποθανεῖν (626). 5. Τῶν ἀποθανόντων τὰ ὀστᾶ ἀνελόντες ἐξέβαλον. 6. Πόθεν τοῦτο τὸ ἕρμαιον εὑρέτην; 7. Σύ μοι, ὦ ξένε, μηδαμῶς ἀποκάμῃς χαριζόμενος[c]. 8. Ταῦτα ἀκούων σφόδρα ἐχάρην. 9. Ὁ μιαρὸς οὗτος καταμεθύσας τὸν ξένον, ἐμβαλὼν εἰς ἄμαξαν, νύκτωρ ἐξαγαγὼν[d] ἀπέσφαξε, καὶ ταῦτα ἀδικήσας ἔλαθεν ἑαυτὸν ἀθλιώτατος γενόμενος. 10. Σχεδόν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν. 11. Διὰ τὸ μέγεθος τοῦ ἀδικήματος οὐδεὶς περὶ αὐτοῦ ἐγράφη νόμος. 12. Τίς γὰρ ἄν ποτε ῥήτωρ ἐνεθυμήθη ἢ νομοθέτης ἤλπισεν ἁμαρτήσεσθαί τινα τῶν πολιτῶν τοσαύτην ἁμαρτίαν[e]; 13. Ὦ Εὐκλείδη, εἰ μειρακίῳ τινὶ ἐνέτυχες ἀξίῳ λόγου, ἡδέως ἂν πυθοίμην. 14. Παῖ, λαβὲ τὸ βιβλίον καὶ λέγε[f]. 15. Οὐκ ἔχω ὅποι τράπωμαι[g].

[a] *δεῖ, oportet:* Subj. *δέῃ, δέοι, δεῖν, δέον:* Fut. *δεήσει—δεήσοι.*
[b] *οἱ ταύτῃ* = *the men here, the people of this neighbourhood,* 554.

[c] How are μή and its compounds used in prohibitions? (633, 634) ἀπίκαμον ποιῶν τι = *I am wearied* (or *tired*) of doing it (837). [d] A Second Aorist Participle (with what is called the *Attic reduplication*) from ἐξ-άγω. Aor. 2. ἐξ-ήγαγον. (278)

[e] ἁμαρτάνειν ἁμαρτίαν (to sin a sin =) *to commit a sin*, 744.

[f] Observe λαβί, *single* completed action (Aor.); λίγε, *continued one* (Pres.). [g] = *non habeo quo me vertam.*

b) 1. The ambassadors of the Thebans did not receive these things. 2. The money slipt-away without his knowing it[h]. 3. It is a very great thing, to attain-to preservation. 4. If you (*pl.*) had done this, not one of you all would have attained-to safety[i]. 5. Let him pay what he has stolen (*p*) twice over[k]. 6. Did you not fling the corpse into a cart? 7. This [e]at least is not an easy thing, to hit that mark. 8. The boy, like some mad dog, bit his companions. 9. Whence did you learn so accurately what was done (*p*) by them? 10. I should like to learn Geometry. 11. He is said to have missed the mark.

[h] *Any thing slips away from any body without his knowing it*, λανθάνει τινά τι διαῤῥυέν (*neut. particp.*), from aor. 2. δι-ερρύην (from διαῤῥεῖν). Pdm. 63. [i] 944. [k] *To pay any thing twice over*, or *restore it twofold*, ἐκτίνειν τι διπλάσιον.

Lesson 45.

(*Second Perfect.*)

The *Second Perfect* and *Pluperfect* are formed from 279
the *short root;* their terminations are *α, ειν* (the change for the other persons, and the rules for *augment* and *reduplication*, being the same as for the First Perf. and Pluperf.).—*πέ-φευγ-α* (*φεύγω*).

These tenses change the short *α, ε, ι* of the root 280
into *η, ο, οι* respectively: *θάλλ-ω* (*θάλ-*), *τέθηλα*: *φαίνω* (*φαν-*), *πέφηνα*: *φθείρ-ω* (*φθερ-*), *ἔφθορα*: *λείπ-ω* (*λιπ-*), *λέλοιπα*.

For roots which have *ει* in the Present, *liquid* roots 281

(281) have ο in Perf. 2. (because their short root has ε); mute-roots οι (because *their* short root has ι): φθείρω, κτείνω, ἔφθορα, ἔκτονα; λείπω, πείθω, λέλοιπα, πέποιθα.

282 Long α remains unchanged in πέπρᾱγα (πράσσω) and κέκρᾱγα (κράζω).

283 The partiality of the Perf. 2. for the ο-sounds is shown in the irregular Perfects οἶδα (novi), *I know* (Pdm. 70); ἔοικα, *I resemble*, or *am like* (εἴκω); ἔῤῥωγα, *I am torn* (ῥήγνυμι, List IX); εἴωθα (solitus sum), *I am accustomed* or *wont* (ἔθω).

284 From verbs that have a *causative* meaning (i.e. that signify to *cause* to do any thing), the Perf. 2. has usually the *immediative* meaning (i.e. the meaning of *being caused to do*), which is an *intransitive* meaning; hence many of them have the meaning of a *new Present* (e.g. those in the last rule) with an (*immediative*) intransitive meaning. Thus πήγνυμι, *I fix* (i.e. *cause* a thing to remain unmoved): πέπηγα, *I am fixed* (i.e. *am caused* to remain unmoved).—It is in this way that some Second Perfects *appear* to belong to the Middle voice, since the (*causative*) Perf. Act. is not in use, but the Middle (in an *immediate* sense) is: thus γίγνομαι = fio; Perf. 2. γέγονα (= I have been caused to exist), *I do exist*, *I am* (also as Perf. to εἰμί: κακὰ γέγονε, καὶ ἔστι, καὶ ἔσται): μαίνομαι, *I am becoming mad*; μέμηνα (I have been rendered mad =) *I am mad* (the verb μαίνω, *insanum facio*, being obsolete).

285 *Futurum Atticum.*] When σω is preceded by a short vowel, the σ of *Fut. Act.* and *Mid.* is sometimes left out in the Attic dialect, and the two vowels contracted, so that the terminations become ῶ, οῦμαι: τελέω, *Attic Future* τελῶ; *Mid.* τελοῦμαι.

From verbs in έω, άζω (Fut. ήσω, άσω) this Fut. occurs *often* (not *always*) only in καλέω, τελέω, βιβάζω. In Mid. μαχοῦμαι (from μάχομαι). Ἑλῶ, ᾷς, ᾷ (= ἑλάσω, from ἐλαύνω) is also the usual

form: and σκεδῶ, ᾷς, ᾷ, &c. (= σκεδάσω, from σκεδάννυμι, List X), probably the *only* Attic form.

When the short vowel is ι, the two vowels are not capable of contraction; but the ω is circumflexed, and conjugated *as if* a contraction had taken place. Thus (νομίσω), νομιῶ, εἷς, &c. 286

τελίσω—τελῶ, τελεῖς, } εῖ | εῖτον, εῖτον | οῦμεν, εῖτε, οῦσι(ν).
νομίσω—νομιῶ, νομιεῖς, }
βιβάσω—βιβῶ, βιβᾷς, βιβᾷ | ᾶτον, ᾶτον | ῶμεν, ᾶτε, ῶσι(ν).

So in the *Mid.* κομίζω, κομίσομαι, *Att. Fut.* κομιοῦμαι, εῖ, εῖται, &c.

This form of the Fut. never occurs in the *Optative*: e.g. τελῶ, τελεῖν, τελῶν: but Opt. τελέσοιμι (*K.*).

VOCABULARY 43. 287

παῤῥησιάζ-εσθαι, *to speak with frankness.* καλῶς παῤῥ., *to speak with an honorable frankness.*
δια-φθείρ-ειν, *to spoil; to corrupt; to destroy.*
ἀγωνίζ-εσθαι, *to contend for a prize* (ἀγών, *contest*).
κατα-φλέγ-ειν, *to burn* (up).
χρηματίζ-εσθαι, *to trade for profit; to make money by trade.*
ἐπι-γράφ-ειν (to write upon =) *to inscribe; to entitle.*
ὑπερ-βάλλ-εσθαι, *to throw beyond* = to exceed; to surpass.
εὐκλεια, *renown; reputation* (εὖ, bene. κλέος, gloria).
πύκτης, ου, *pugilist, boxer.*
συγ-κόπτ-ειν, *to knock to pieces; to batter.*
ἐγείρ-ειν, *to awaken;* i.e. *cause to wake:* ἐγρήγορα = *I am awake* (an irr. Perf. 2).
ἀπο-λείπ-ειν, *to quit; to desert.*
κατα-λείπ-ειν, *to leave behind.*
ὑπο-θήκη, ἡ, *suggestion.*
ἄγνυμι, *to break* (List IX).
κατ-άγνυμι, *to break* (of bones, &c.).
καρπός, ὁ, *wrist.*

Exercise 45.

a) 1. Καλῶς ἐπαῤῥησιάσατο ὁ Σόλων πρὸς Κροῖσον ὑπ' εὐτυχίας διεφθορότα, τὸ τέλος ὁρᾷν κελεύων. 2. Πλάτων μέλλων ἀγωνιεῖσθαι (613), τραγῳδίᾳ, Σωκράτους ἀκούσας κατέφλεξε τὰ ποιήματα. 3. Ὀνήτωρ βιβλίον ἐξέδωκεν[a] ἐπιγραφόμενον· 'Εἰ χρηματιεῖται ὁ σοφός.' 4. Πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν, ὅπως ὑπερβαλεῖσθε (954) τοὺς πρόσθεν (554) εὐκλείᾳ. 5. Οἱ πύκται τὰ ὦτα συγκεκομμένα εἶχον καὶ ἐαγότα[b]. 6. Ἀριστοτέλης τὴν ἐλπίδα ἐγρηγορότος εἶπεν ἐνύπ- 288

b) νιον. 7. Αἰδὼς καὶ Νέμεσις τὸν ἀνθρώπινον βίον ἀπολελοίπασιν. 8. Ξένῳ σιγᾷν κρεῖττον[c] ἢ κεκραγέναι. 9. Νομιοῦμεν ὁμοίως ἀσεβεῖν τούς τε τὰ ψευδῆ λέγοντας περὶ τῶν θεῶν καὶ τοὺς πιστεύοντας αὐτοῖς. 10. Τῶν ποιητῶν τινες ὑποθήκας ὡς χρὴ ζῆν ἡμῖν καταλελοίπασιν. 11. Λέγεται πεπομφέναι Κροῖσον εἰς Λακεδαίμονα περὶ συμμαχίας. 12. Μὴ νομίζετε τῷ Φιλίππῳ τὰ πράγματα πεπηγέναι ἀθάνατα. 13. Σωκράτης, στρέψαντος Ἀντισθένους τὸ διερρωγὸς[d] τοῦ τρίβωνος εἰς τοὐμφανές[e], Ὁρῶ σοῦ, ἔφη, διὰ τοῦ τρίβωνος τὴν κενοδοξίαν.

[a] Aor. 1. of ἐκ-δίδωμι, *to put forth; to publish.* [b] Perf. 2. of ἄγνυμι, List IX. [c] Note 13, p. 133. [d] δι-ἐρρωγα, Perf. 2. of διαῤ-ῥήγνυμι. τὸ διερρωγός = *the torn part.* ῥήγνυμι, List IX. [e] = εἰς τὸ ἐμφανές (lit. *to the visible* =) *so as to let it be seen.*

b) 1. It is a benefit from the gods, that some alliance has appeared for us ‖. 2. They say[f] that the general himself fled. 3. They said[f] that the general himself had fled. 4. The boxer has his wrist broken. 5. Is the boy asleep or awake? 6. You are more like °a man asleep than °one awake. 7. You will not rightly deem that your °prosperous affairs are fixed for you immutably (*say:* '°as immortal').

[f] Use λέγω (ὡς or ὅτι).

Lesson 46.

(*Comparative and Superlative.*)

39 The *comparative* and *superlative* (1) from ος are ότερος, ότατος, or, if the preceding syllable is *short*, ώτερος, ώτατος [but here a *muta cum liquidâ* is considered to lengthen the syllable: σφοδρός, σφοδρότερος, σφοδρότατος].—(2) from ης, έστερος, έστατος [σαφ|ής, σαφέστερος, &c.]. — (3) from υς, ύτερος, ύτατος [γλυκ-ύς, γλυκ-ύτερος, &c.].—(4) from ων,

ον-έστερος, ον-έστατος (εὐδαίμων, Gen. εὐδαίμον-ος), εὐδαιμ-ον-έστερος, &c.]

A few in ύς, ρός, have ίων, ιστος. The ιων has 29
neut. ιον (G. ίονος, &c.), and the ι is long in Attic Greek.—The only *regular* adjectives that take this form in Attic prose are ἡδύς, ταχύς, αἰσχρός, ἐχθρός (those in ρος lose the ρ, αἰσχίων, &c.).

For ταχίων, τάχιον, the Attics said θάσσων, θᾶσσον, later θάττων, θᾶττον.

(*Eng.*) Too wise to be deceived.
(*Greek.*) Wiser *than so as* (ἢ ὥστε) to be deceived.

VOCABULARY 44. 29

ἄθῡμος (ἀ, non. θυμός, animus), *spiritless; faint-hearted.*
μαλᾰκός, *soft.*
κακοῦργος (κακός. ἔργον), *mischievous.*
προπετής, *impetuous* (πρό. πετ-, short root of πίπτω = πι-πίτ-ω, cado).
φροντιστῑκός (φροντίζ-ειν, *to think about; care for*), *thoughtful.*
θυμώδης (=θυμο-είδης), *spirited; courageous.*
ἄγριος, *savage.*
ἐπίβουλος, *plotting; treacherous* (ἐπί, *against.* βουλή, *counsel*).
ἐλεήμων, -ονος, *compassionate.*
ἀρίδακρυς (ἀρι- [inseparable particle], valde. δάκρυ, lacrima), *tearful.*
φθονερός, *envious* (φθόνος).
μεμψίμοιρος (μέμφεσθαι, *to blame.* μοῖρα, *fate*), *dissatisfied, repining.*
φιλολοίδορος (φίλος. λοιδορεῖν), *abusive.*
πληκτικός, *disposed to strike; quarrelsome.*
δύσελπις (δύς, male. ἐλπίς, spes), *desponding.*
ἀναιδής, *shameless* (ἀ. αἰδώς).
εὐαπάτητος, *easily deceived* (εὐ. ἀπάτη, *deceit*).
μνημονικός, *having a retentive memory.*
ἄγρυπνος, *sleepless.*
δκνηρός, *timid* (δκνος).
ἀκῑνητος (ἀ. κινεῖν), *immoveable; not easily moved.*
βοηθητικός, *ready or able to help* (βοηθεῖν).
ἄρκτος, ἡ, *bear.*
πάρδαλις, εως, ἡ, *panther.*
ἄῤῥην, *male.*
θῆλυς, υ, *female.*
δύσθῡμος (δύς, male. θῡμός, animus), *desponding, down-hearted.*
πῐκρός, *bitter.*

Exercise 46.

α) 1. Ἀθυμότερα τὰ θήλεα πάντα των ἀῤῥένων πλὴν 29
ἄρκτου καὶ παρδάλεως· τούτων δὲ ἡ θήλεια δοκεῖ εἶναι ἀνδρειότερα· ἐν δὲ τοῖς ἄλλοις γένεσι τὰ θήλεα μαλακώτερα καὶ κακουργότερα καὶ ἧττον ἁπλᾶ καὶ προπετέστερα

b) καὶ περὶ τὴν τῶν τέκνων τροφὴν φροντιστικώτερα, τὰ δ' ἄῤῥενα τἀναντία·[a] θυμωδέστερα γὰρ καὶ ἀγριώτερα καὶ ἁπλούστερα καὶ ἧττον[b] ἐπίβουλα. 2. Γυνὴ ἀνδρὸς ἐλεημονέστερον καὶ ἀρίδακρυ μᾶλλον, ἔτι δὲ φθονερώτερόν τε καὶ μεμψιμοιρότερον καὶ φιλολοίδορον μᾶλλον καὶ πληκτικώτερον, ἔτι δὲ καὶ δύσθυμον μᾶλλον τὸ θῆλυ τοῦ ἄῤῥενος καὶ δύσελπι καὶ ἀναιδέστερον καὶ ψευδέστερον, εὐαπατητότερον δὲ καὶ μνημονικώτερον· ἔτι δὲ ἀγρυπνότερον καὶ ὀκνηρότερον καὶ ὅλως ἀκινητότερον τὸ θῆλυ τοῦ ἄῤῥενος, καὶ τροφῆς ἐλάττονός[b] ἐστιν· βοηθητικώτερον δὲ ὥσπερ ἐλέχθη, καὶ ἀνδρειότερον τὸ ἄῤῥεν τοῦ θήλεός ἐστιν (*Aristot.*). 3. Ὁ βαθύτατος ὕπνος ἥδιστός ἐστιν. 4. Οὐδὲν θᾶττόν ἐστι τῆς ἥβης. 5. Τὴν αἰσχίστην δουλείαν οἱ ἀκρᾶτεῖς δουλεύουσιν.

[a] = τὰ ἐναντία, sc. ἐστί, *are the opposite* °of all this.
[b] Note 13, p. 133.

b) 1. Nothing is more bitter than compulsion. 2. He asked if the son were braver than his father (990). 3. Is the son wiser than his father?—[No. 977, *c*.] 4. The man is more shameless than brave (771). 5. This woman is very envious and dissatisfied. 6. I hate abusive °persons. 7. The soldier is too brave to fear death. 8. The man has a most immoveable nature (550). 9. Friendship is the most delightful of all things. 10. Nothing is more disgraceful than to have one thing in one's mind and to utter another°.

[c] Say: *other things—but others*; ἄλλα μὲν—ἄλλα δέ.

Lesson 47.

(*Verbs in* μι.—Τίθημι.)

13 VOCABULARY 45.

τίθημι, I place; I appoint; I hold or *set down* (as); *I make, render; I enact, appoint*, &c. (laws).

ἀνα-τίθημι, I put up, offer.
δια-τίθημι, I dispose (a person).
ἐν-τίθημι, I put in; instil.
κατα-τίθημι, I put down; I lay (down) *upon.*
μετα-τίθημι, I change, alter.
περι-τίθημι, I put or *set round.*
προσ-τίθημι, I add.
προ-τίθημι, I put before; lay out (for view); *to set out for display.*
ἀκρόπολις, εως, ἡ, citadel.
ἀλλότριος, ᾱ, ον (alienus), *another's; of others.*
ἀργαλέος, ᾱ, ον, heavy; troublesome. (293)
ἄρχων, -οντος (prop. partcp. of ἄρχειν), *one who rules; ruler, Archon* (at Athens).
διάδημα, τό, head-band; diadem.
ἱδρώς, -ῶτος, ὁ, sweat; toil.
θύρσος, ὁ, thrysus; that is, the staff of the Bacchantes, wound round with ivy and vine leaves.
κισσός, or *κιττός, ὁ, ivy.*
λέαινα, lioness.

Exercise 47.

[*The Act. Voice of τίθημι is to be learnt by heart.*]

a) 1. Τόδε θαυμάζω εἰ[a] ἐν ἀρετῆς καὶ σοφίας τίθης 294
μέρει[b] τὴν ἀδικίαν. 2. Ὁ πλοῦτος πολλάκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον. 3. Πολλάκις οἱ ἄνθρωποι τοῖς ἰδίοις κακοῖς ἀλλότρια προστιθέασιν. 4. Εἰς τὸ βέλτιον τίθει τὸ μέλλον. 5. Ἀντίγονος Διόνυσον πάντα[c] ἐμιμεῖτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων. 6. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. 7. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. 8. Ἡ τύχη πάντα ἂν μετατιθείη. 9. Οὐ ῥᾴδιον τὴν φύσιν μετατιθέναι. 10. Ἀθηναῖοι χαλκῆν ποιησάμενοι λέαιναν ἐν πύλαις τῆς ἀκροπόλεως ἀνέθεσαν. 11. Ῥᾷον [Note 13, p. 133] ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἀγαθόν. 12. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θείη. 13. Μετάθετε τὰς διαφοράς. 14. Ὁ πόλεμος πάντα μετατέθεικεν. 15. Πρὸ τῆς ἀρετῆς θεοὶ ἱδρῶτα ἔθηκαν. 16. Οἱ ἐννέα ἄρχοντες ὀμνύουσι δικαίως ἄρξειν καὶ δῶρα μὴ λήψεσθαι ἢ ἀνδριάντα χρυσοῦν ἀναθήσειν. 17. Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν ὀβολὸν εἰς τὸ στόμα κατέθηκαν. 18. Ὅπως ἂν τοὺς ἄλλους πρὸς σαυτὸν διαθῇς, οὕτω καὶ σὺ πρὸς ἐκείνους ἕξεις[d].

[a] *θαυμάζω εἰ — = I am surprised that —:* literally, *I am surprised* if you do it; courteously implying a *doubt* whether you *really do* it. [b] *τιθέναι τι ἐν μέρει τινός* = to set it down in the class or sphere of = to *reckon* or *look upon* it as —. [c] *in all things* or *respects* (neut. adj. used adverbially). [d] See *ἔχω* in Index.

(294) *b*) 1. Zeus (*Jupiter*) places all things as[e] he chooses. 2. Rulers who attempt (*p*) to enact laws, enact some [e]laws properly, and some few[f] not properly. 3. Let us set-down Geometry as a study for the young. 4. Solon enacted very good laws for the state. 5. I admire Lycurgus, him who enacted (*p*) their laws for the Lacedæmonians, and think him wise in an extreme degree[g]. 6. You propose an embarrassing[h] choice. 7. Shall we not place sweetmeats before the boys? 8. Who would not place meat and bread, not sweetmeats, before one who is excessively hungry (*p*)? 9. Do you wish me to set-down[i] that you are afraid?

[e] ὅπῃ (ubi quo), *where; how.* [f] τοὺς δέ τινας —. [g] εἰς τὰ ἔσχατα = *to the last* (degree). [h] ἄπορος (ἀ, non. πόρος, transitus), prop. *from which there is no outlet, no means of extricating oneself*, ὁ, ἡ. [i] βούλει σε θῶ (deliberative subj. [*143] after βούλει, 2nd sing. *185); = *visne?* 641.

Lesson 48.

(*Verbs in* μι.—*Ἵστημι.)

295 On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut., and first Aor. Act. have a transitive meaning, *to place;* but the second Aor., Perf. and Pluperf. Act. (with the Fut. ἱστήξω, later -ομαι) have a reflexive or intransitive meaning, *to place oneself* = *to stand*: ἔστην, *I stood*, ἕστηκα, *I have placed myself* = *I stand*, sto, ἱστήκειν (or εἱστήκειν), stabam, ἱστήξω, stabo (ἀφεστήξω, *I shall withdraw*). The Fut. Mid. στήσομαι = *I will stand;* or *I will place for myself* (i. e. corresponds both to ἔστην and ἔστησα).

The forms ἕστηκα (ἱστήκειν), εἱστήκειν, ἔστην, are used for the corresponding forms of the *Pass.* or *Mid.;* but the Aor. Pass. ἱστάθην is in general use, often bordering on the meaning of ἔστην: ἵσταμαι, ἱστάμην are very seldom found; the Aor. 2. ἱστάμην never.—Whether ἔστησαν belongs to ἔστησα or ἔστην can only be known from the context. (*Kr.*)

296 VOCABULARY 46.

ἵστημι, *I place; I raise.*
ἀν-ίστημι, *I set, raise up;* Aor. 2. *stood up;* Mid. *raise myself up, stand up.*
ἀφ-ίστημι, *I put away; turn aside from; cause to revolt;* Aor. 2. *fell away;* Mid. *I go; stand apart.*
δι-ίστημι, *I place apart; separate.*
ἐν-ίστημι, *I put into;* Perf. *I am present.*
καθ-ίστημι, *I lay down; establish:*

καταστῆναι = *to be reduced to; to be placed in*: *καθιστηκέναι* = *to be established; to be.*
παρ-ίστημι, I place beside.
Κρητικός, *Cretan.*
ἀπο-σπᾷν (= *ἀ-ιν*), *to draw away.*
ἀπο-στρέφ-ειν, to turn away; to alienate.
αὖος, η, ον, dry; thirsty.
θυσία, sacrifice.
λίμνη, marsh; pond lake.
πῇ, where.
πολιτεία, constitution.
ἀπορία (*ἀ, not. πόρος, passage through*), *difficulty; perplexity; embarrassment.*
πολυ-φιλία, multitude of friends.
ὡς, that.

(29

Exercise 48.

[*Go through the Act. Voice of* ἵστημι.]

a) 1. Ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν. 29
2. Καθέστηκέ τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων[a] μάλιστα ὀργίζεσθαι[b] τοῖς μάλιστα δυναμένοις μὴ ἀδικεῖν. 3. Τὴν Κρητικὴν πολιτείαν λέγεται πρῶτος καταστῆσαι[c] Μίνως. 4. Εἴ τις ἔροιτό[d] με τί νομίζω μέγιστον εἶναι τῶν Εὐαγόρᾳ πεπραγμένων, εἰς πολλὴν ἀπορίαν ἂν κατασταίην. 5. Ἡ πολυφιλία διίστησι καὶ ἀποσπᾷ καὶ ἀποστρέφει. 6. Εἴ τις θυσίαν προσφέρων εὔνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. 7. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφιστῇ. 8. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ. 9. Θεμιστοκλῆς λέγεται εἰπεῖν[e], ὡς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ὕπνων ἀνισταίη. 10. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὖος εἱστήκει. 11. Τὸ μὲν τοῦ χρόνου[f] γεγονός, τὸ δὲ ἐνεστώς[g] ἐστι, τὸ δὲ μέλλον. 12. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. 13. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. 14. Παράσταῖ τοῖς ἀτυχέσιν. 15. Πῇ στῶ[h]; πῇ βῶ; 16. Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν. 17. Λόγος διεσπάρθη, τοὺς συμμάχους ἀπὸ τῆς πόλεως ἀποστῆναι.

[a] *for the same faults*, 687. [b] 720. [c] What force has the *Aor. Infin.* after a *verbum dicendi?* 626. *εἰ ἔροιτο . . . καταστάιην ἄν*, 940, *c*; 943. [e] *εἰπεῖν*, List VII. On *ὡς ἀνισταίη*, 895, and on *αὐτόν*, 785. [f] *τὸ μὲν . . . τὸ δέ, one part . . . another*, &c. [g] *ἐνεστώς* = *præsens*, Perf. partcp. syncopated, Pdm. 63. *γεγονός* (= quod fuit, præteritum), Perf. partcp. neut. from *γέγονα*, Perf. of *γίγνομαι*. [h] The *deliberative* subjunctive, *143 or 641. *βῶ* is subj. of *βαίνω*, Pdm. 66.

b) 1. The bad reduce you to a total-want[1] of friends. 2. Lycurgus established the °national truces °as a common benefit. 3. Lycurgus did not attempt to

(297) establish his laws before he had made the most powerful •men in the state[j] •to be of-one-mind. 4. The people also are reported to have honoured him and made him their leader. 5. After this man Alcamĕnes received the supreme power[k], after whom Alcander, a moderate man, was at the head of affairs[l]. 6. The cities place the images of their benefactors in the temples. 7. Make[m] your own temperance an example to others. 8. Change what is not rightly established[n]. 9. Conon raised the walls of Athens (*say:* of the Athenians).

[i] *ἱρημία.* [j] *Say:* the most powerful of those in the state.
[k] *τὰ πράγματα, affairs = the management* of (state) affairs.
[l] *To be at the head of affairs, προστῆναι.* [m] *καθίστημι.*
[n] *Say:* the things not rightly established; and use *perf. particp.* of the syncopated form from *καθίστημι*, Pdm. 65.

Lesson 49.

(*Δίδωμι. Act.—Acc. from impure Nouns in ις.*)

298 *Acc. of Third Decl. in ν.*] This Acc. belongs to the terminations *ις, υς, αυς, ους.* We have seen that *pure* nouns (i. e. those with a *vowel* before the termination of the cases) all take this Acc.—For *impure* nouns (those whose root ends in a *consonant*) the following rule *generally* holds good for *Attic* prose.

a) Acc. is *never ν* if the final syllable of the (impure) root is accented: *ἀσπίς, ἀσπίδ-ος, shield;* acc. *ἀσπίδα.*

b) Acc. is *never ν* for a *monosyllable* root: *πούς, ποδ-ός, foot;* acc. *πόδα.*

c) If a *hypermonosyllable impure* root is *not accented on the final syllable,* the acc. is usually *ν.*—This applies principally to *ἔρις, ἔριδ-ος, strife;* acc. *ἔριν*: *χάρις, χάριτ-ος, gratia;* acc. *χάριν* [but *Χάριτα* = one of the *Graces*].

299 VOCABULARY 47.

δίδωμι, I give; grant.
ἀπο-δίδωμι, I give back; repay; Mid. *I sell.*
μετα-δίδωμί τινί τινος, I give any one a share of any thing.
προ-δίδωμι (prodo), *I betray.*

ἅλς, ἁλός, salt (Note 9, p. 129).
ἔμπεδος, -ον, *firm; sure; lasting.*
ἐπι-λανθάνομαι, *I forget.*
εὐθύς, *immediately.*
μάκαρ, -αρος, *happy; blessed.*
πάγ-κακος, ον, *thoroughly bad.*
πάλιν, *again; on the contrary.* (299)
χρῄζω (gen.), *I am in want.*
πιαίνειν, *to fatten.*
χάρις, χάριτ-ος, gratia. χάριν ἀποδιδόναι (= gratiam reddere), *to make a return.*

Exercise 49.

[*Go through the Act. Voice of* δίδωμι.]

(*a* 1. Πιαίνει μάλιστα τὸ πρόβατον τὸ πότον· διὸ 300
καὶ τοῦ θέρους (685) διδόασιν ἅλας[a] διὰ[1] πέντε ἡμερῶν. 2. Γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις. 3. Χάριν λαβὼν[b] μέμνησο[c], καὶ δοὺς ἐπιλαθοῦ. 4. Λαβὼν ἀπόδος, καὶ λήψῃ[d] πάλιν. 5. Ὦ μάκαρες θεοί, δότε μοι ὄλβον καὶ δόξαν ἀγαθὴν ἔχειν. 6. Ὁ πλοῦτος, ὃν ἂν δῶσι θεοί, ἔμπεδός ἐστιν. 7. [e]Ἃ ἡ φύσις δέδωκε ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. 8. Ἡ φύσις ταύροις ἔδωκε κέρατα, κέντρα μελίτταις. 9. [f]Ὧν[e] σοι θεὸς ἔδωκε, τούτων χρῄζουσι δίδου. 10. Θεός μοι δοίη φίλους πιστούς. 11. Τοῖς πλουσίοις πρέπει[f] τοῖς πτωχοῖς δοῦναι. 12. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προὐδίδοσαν. 13. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων[g] μεταδιδούς. 14. Δεῖ τοὺς ἀγαθοὺς ἄνδρας γενναίως φέρειν, ὅ τι ἂν ὁ θεὸς διδῷ. 15. [e]Ὃς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης[h] ζημίας ἄξιός ἐστιν. 16. Οἱ θεοί μοι ἀντὶ κακῶν ἀγαθὰ διδοῖεν. 17. Φίλος φίλον οὐ προδώσει. 18. Εὖ παθόντες[i] ὑπ' ἐμοῦ τοιαύτην χάριν ἀπέδοσαν.

[a] Note 9, p. 129. [b] Aor. 2. partcp. fr. λαμβάνω, List IV. [c] μέμνημαι (*I have recollected* =) I remember. [d] Aor. 2. Imperf. fr. ἐπι-λανθάν-ομαι, List IV. [e] Attraction, 910. [f] πρέπειν, c. dat. [g] 676. [h] Note 13, p. 133. [i] Aor. 2. partcp. fr. πάσχω, List VII.

b) 1. The gods give all things. 2. Give immediately to a poor man. 3. Endeavour (*pl.*) to give each man[j] his due[k] accurately. 4. He repaid the money. 5. If[l] you give him money, he will make you also wise. 6. If any one were to give[m] him money, he would make him also wise. 7. If you had given[n] him money, he would have made you also wise.

(300) 8. The earth, giving us food, is seen to be a kind of mother. 9. Give me my shield. 10. Give (*pl.*) me an example of this kind [o]of thing. 11. The gods have given (*Aor.*) this [o]as a privilege[p] to [o]but a few that are easily-counted[q].

[j] εἷς ἕκαστος, *lit.* 'each one man.' [k] τὸ προσῆκον (partcp. of προσήκειν, *to come to him* =) to belong to him. [l] Cf. 940—942. [m] 943. [n] 944. [p] Use οὗτος, *without* prefixing the article to γέρας. [q] εὐαριθμήτοις δή τισιν (δή adds *emphasis* to the superlative).

Lesson 50.

(*Verbs in* ῡμι.—Δείκνῡμι.)

301 VOCABULARY 48.

δείκνῡμι, *I show.*
ἀπο-δείκνῡμι (2 acc.), *I show: represent; explain; declare any one as any thing:* hence, *I appoint;* Mid. *show of myself; express; declare; display; render.*
ἀ-θεᾶτος, -ον, *not to be seen.*
δικαίως, *justly; fairly.*
εἰκῇ, *inconsiderately: unadvisedly.*
ἐμ-μέν-ειν (c. dat.), *to remain with; abide by.*
ἐντός (c. gen.), *within.*
ἐξ-ορκοῦν (= ό-ειν), *to cause to swear; administer an oath to.*
ἐπίορκος (ἐπί. ὅρκος, *oath*) = perjurus, *foresworn; perjured; false.*
ἐπ-όμνῡμι (c. acc.), *I swear by.*
μέτριος, -ᾱ, -ον, (Att. μέτριος, -ον), *moderate.*
μήποτε, *never.*
μιμητής, -οῦ, ὁ, *an imitator.*
ὄμνῡμι, *I swear.*
ὅρκος, -ου, *an oath.*
πάντως, *in every way; throughout; wholly.*
παρ-αγγέλλ-ειν, *to order.*
πλαστική (i.e. τέχνη), *modelling (art); sculpture.*
ῥώννῡμι, *I strengthen.*
σπανίως, *rarely; seldom.*
ψήφισμα, -ατος, *a decree; a resolution.*
κεῖμαι (jaceo), *I lie;—I am enacted* (of laws).

Exercise 50.

[*Go through the Act. Voice of* δείκνυμι.]

302 *a*) 1. Νόμος δὴ κείσθω δικαστὴν ὀμνύναι δικάζειν μέλλοντα. 2. Ὅρκον φεῦγε, κἂν δικαίως ὀμνύῃς. 3. Μή τι θεοὺς ἐπίορκον ἐπόμνῡ. 4. Ὁ οἶνος μέτριος ληφθεὶς ῥώννῡσιν. 5. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύᾱσιν. 6. Πυθαγόρας παρήγγειλε τοῖς μανθάνουσι, σπανίως μὲν ὀμνύναι, χρησαμένους δὲ τοῖς ὅρκοις πάντως ἐμμένειν. 7. Ἡ πλαστικὴ

δείκνῦσι τὰ εἴδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε (302) καὶ τῶν θηρῶν. 8. Ἀνδρὸς νοῦν οἶνος ἔδειξεν[a]. 9. Φρύγες ὅρκοις οὐ χρῶνται οὔτ' ὀμνύντες, οὔτ' ἄλλους ἐξορκοῦντες. 10. Ὀλίγοις δείκνῦ τὰ ἐντὸς φρενῶν. 11. Οἱ κριταὶ τὰ ψηφίσματα ἀπεδείκνυσαν. 12. Μήποτε εἰκῇ ὀμνύοιτε. 13. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.

[a] The *Aor.* is often used in making *general assertions* founded on experience. *We* should use the *Present.*

b) 1. If you fear (*pl.*) the gods, you will not ever swear a false oath. 2. He is said to have sworn a false oath. 3. We are swearing false oaths. 4. Let us endeavour both to investigate and to prove why in the world[b] such persons are unfortunate. 5. They appointed Alcibiades general, with four others. 6. Even though[c] you should not swear, all will trust you. 7. Such a man will swear false oaths. 8. My (*say:* the) tongue hath sworn, but my mind [c]is unsworn.

[b] τί ποτε (= quid tandem). [c] κἂν = καὶ ἐάν (c. subj.).

Lesson 51.

(Τίθημι. *Pass. and Mid.*)

VOCABULARY 49. 303

ἀπο-τίθημι, *I put away:* Mid. *lay aside; take off* (from myself).
δια-τίθημι, *I put in order, manage;* c. adv. *put into a disposition;* Pass. *to be affected by:* κακῶς (ἀθλίως, &c.) δια-τεθῆναι or -τεθεῖσθαι, *to be miserably indisposed, distressed,* &c.
ἐπι-τίθημι, *I add; put upon;* Mid. *put on (oneself);* c. dat. *attack; set upon.*
κατα-τίθημι, *I lay down;* Mid. *lay down for oneself; to deposit* (money in any body's hands); *to lay by* or *up.*
παρα-τίθημι, *I place by* or *near:* τὰ παρατιθέμενα (ea quæ apponuntur), *the dishes placed on the table.*
Κελτίβηρ, -ηρος, *Celtiberian.*
ἐγκράτεια, *self-control; continence.*
ἐφ-όδιον (viaticum), *travelling money; provisions* (for the way).
θεμέλιον, *foundation.*
κράνος, τό, *helmet.*
Κρής, -ητός, *Cretan.*
λόφος, ὁ, *crest.*
νομο-θετεῖν (= ἐ-ειν), *to legislate; to make laws.*
φοινίκεος, ἑᾶ, εον (contr. οῦς, ᾗ, οῦν), *purple.*

Exercise 51.

[*Go through Pass. and Mid. of* τίθημι.]

304 *a*) 1. Προσήκειν ἔγωγε νομίζω, ὅταν μὲν νομοθετῶμεν, τοῦθ' ἡμᾶς σκοπεῖν, ὅπως καλῶς ἔχοντας καὶ συμφέροντας νόμους τῇ πόλει θησόμεθα (954), ἐπειδὰν δὲ νομοθετήσωμεν, τοῖς νόμοις τοῖς κειμένοις πείθεσθαι. 2. Οἱ Κρῆτες ἄρχονται τῶν παρατιθεμένων ἀπὸ τῶν ξένων· μετὰ δὲ τοὺς ξένους τῷ ἄρχοντι διδόασι τέσσαρας μοίρας. 3. Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκῷ περιτίθενται φοινικοῖς ἠσκημένα[a] λόφοις. 4. Οὐδένα θησαυρὸν παισὶ καταθήσῃ ἀμείνω[b] αἰδοῦς. 5. Τίς ἂν ἑκὼν φίλον ἄφρονα θοῖτο; 6. Ξενοφῶντι θύοντι ἥκέ τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι[c] κἀκεῖνος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν[d] τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. 7. Ἀλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. 8. Τῷ μὲν τὸ σῶμα[e] διατεθειμένῳ κακῶς χρεία ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. 9. Ἐφόδιον εἰς τὸ γῆρας κατατίθου. 10. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέμου ἔτει ὑπὸ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. 11. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν. 12. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμιοι τῇ πόλει ἐπιτιθῶνται[f].

[a] ἀσκεῖν (= ἰ-ειν), *to work curiously; adorn; ornament.*
[b] Note 13, p. 133. [c] Pdm. 65. [d] νικῶν = *victor cum.* [e] τὸ σῶμα, 751. [f] 993.

[κράνος. χαλκοῦς. φοινικοῦς. ἀμείνων. αἰδώς.]

b) 1. The citizens attack the enemy. 2. They had feared that the enemy would attack the city (993). 3. The boys put-on their garlands. 4. Do you wish that I should set-upon[g] the man? 5. They are afraid that the Lacedæmonians will attack them if they divide their forces[h]. 6. We call the sign of

a sound that is affixed[i] *to it its name. 7. (304) Place very great gates to your ears. 8. Then at once (τότε ἤδη) we will attack the enemy. 9. The judge was reduced to a sad condition[j] by the disease. 10. They had been grievously indisposed both in body and soul (751).

[i] 641. [h] *To divide their forces*, γίγνεσθαι δίχα. [i] *To be affixed to—*, ἐπιτεθῆναι. [j] *To be reduced to a sad condition*, ἀθλιώτατα διατεθῆναι.

Lesson 52.

(Ἵστημι, &c.—*Passive and Mid. Voices.*)

VOCABULARY 50. 305

ἐπ-ίσταμαι (c. Pass. Aor.), *I know; understand.*
συν-ίστημι, *I put together*; Mid. *assemble; unite; bring together.*
ἀγρυπνεῖν (= ἐ-ειν), *to keep awake; to spend a sleepless night; to forego sleep.*
ἀξιό-λογος, -ον, *worth mentioning; noticeable; memorable.*
δεύτερος, -α, -ον, *second.*
δύναμαι (c. Pass. Aor.), *to be able; can*; with πολλά, οὐδέν, &c. = *I have power* (like *multum, nihil, &c. valere*).
μέθη, -ης, ἡ, *drunkenness.*
μωρός, -ά, -όν, *foolish*: ὁ μωρός, *the fool.*
ναυτικός, -ή, -όν, *belonging to ships; nautical*; ναυτικὴ δύναμις, *naval power.*
ὀλιγ-αρχία, -ας, ἡ, *the rule of a few; oligarchy.*
πρῶτος, -η, -ον, *first.*
πληροῦν (= ό-ειν), *to fill.*

Exercise 52.

[*Go through Pass. and Mid. of* ἵστημι.]

α) 1. Αἱ ἐν Λακεδαίμονι γυναῖκες[a] τρέφουσι τὰ 306
τέκνα ὥστε μηδέποτε πληροῦν, ἵνα ἐθίζωνται δύνασθαι πεινῆν[b]. 2. Οἱ Λακεδαιμόνιοι ἐθίζουσι τοὺς παῖδας κλέπτειν καὶ τὸν ἁλόντα[c] κολάζουσι πληγαῖς, ἵν' ἐκ τούτου πονεῖν καὶ ἀγρυπνεῖν δύνωνται ἐν τοῖς πολέμοις. 3. Ὁ πλοῦτος πολλὰ δύναται. 4. Τίς ἂν μωρὸς δύναιτο ἐν οἴνῳ σιωπᾶν; 5. Ἀνὴρ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται. 6. Πρᾶττε μηδὲν ὧν (910) μὴ ἐπίστασαι. 7. Ἄριστόν ἐστι πάντ' ἐπίστασθαι καλά. 8. Ζῶμεν[b] οὐχ ὡς ἐθέλομεν, ἀλλ' ὡς δυνάμεθα. 9. Πρὸ μέθης ἀνίστασο. 10. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ πλούτῳ χρῆσθαι[b]; 11. Καταλυθέν-

(306) τος τοῦ Πελοποννησιακοῦ πολέμου, ὀλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. 12. Οἱ πολέμιοι οὐκ ἀποστήσονται, πρὶν ἂν ἕλωσι[d] τὴν πόλιν. 13. Ὑπὸ Λυσάνδρου, τοῦ Σπαρτιάτου, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.

[a] See *245. χρά-εσθαι? *245. σκεσθαι. Pdm. 64.
[b] How is πεινάω contracted? how ζάω? how
[c] ἁλούς, -όντος, Aor. 2. partcp. from ἁλίσκεσθαι.
[d] αἱρέω, List VII.

b) 1. Men have much power through wealth. 2. Rise-up (*pl.*) before intoxication. 3. The enemy were not able to take the city. 4. Of what use is it to you to be rich, if you do not know-how to employ riches? 5. Did the good men understand this virtue? 6. About such *matters you know better than they. 7. Who could better know-how to count? 8. Thus you also would understand music*. 9. No man is able to know all things. 10. I should not be able to contradict you. 11. I shall not be able to learn such *subjects.

* ἐπίστασθαι περὶ μουσικῆς.

Lesson 53.

(Δίδωμι.—*Pass. and Mid.*)

307 VOCABULARY 51.

συν-επι-δίδωμι, I give at the same time; Mid. I give myself up with others to a thing.
ἀμοιβή, -ῆς, ἡ, exchange; recompense; return.
στρατός, -οῦ, ὁ, an army.
αἵρεσις, εως, ἡ, option; choice (αἱρεῖν, capere).
ἄσμενος (libens = libenter), *gladly; readily.*

Exercise 53.

[*Go through Pass. and Mid. of* δίδωμι.]

308 *a*) 1. Τῷ εὖ ποιοῦντι πολλάκις κακὴ ἀποδίδοται ἀμοιβή. 2. Πατρίδες πολλάκις διὰ κέρδος προὐδόθησαν. 3. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ (579) τῶν θεῶν. 4. Ὡς μέγα τὸ μικρόν ἐστιν ἐν

καιρῷ δοθέν. 5. Ὅτε εἷλε τὴν Θηβαίων πόλιν Ἀλέξ- (308)
ανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. 6. Ὁμοίως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ (579) τῶν φίλων μὴ λαμβάνειν. 7. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. 8. Μήποτε ὑπὸ τῶν φίλων προδιδοῖο. 9. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προὐδίδοτο. 10. Ἀπόδου τὸ κύπελλον.

b) 1. I gladly receive the things given °me by (παρά, 579) my friends. 2. The property was restored. 3. They sold eight-hundred of the Corcyreans, who were slaves. 4. Pay was given to the others according to this same proportion. 5. They learnt[a] °that the island °was given to the Corinthians. 6. If a choice were given, which of these °two things would you choose[b]? 7. They think that if peace is offered (*p*), the Athenians will receive °it gladly.

[a] *αἰσθάνομαι*, List III.; with *partcp.* 843. [b] Use *Aor. Mid.* of *αἱρέω*, List VII.

Lesson 54.

(Δείκνῦμαι.)

Vocabulary 52. 309

ἐν-δείκνῦμι, I show; Mid. *I show any thing of myself.*
ἐπι-δείκνῦμι, I show braggingly; make a boastful display of; Mid. *I show any thing of myself boastfully; show off.*
ἀληθῶς, truly; in reality.
ἀμφι-ἵννῦμι, I put on; dress in.
ἀπ-όλλῦμι, I ruin; Mid. *I am ruined or lost; I perish.*
κεράννῦμι, I mix.
παῤῥησία, freedom in speaking; frankness.
σβίννῦμι, I quench; extinguish.
συν-απόλλῦμι, I ruin at the same time; Mid. *I go to ruin at the same time; I am ruined with* (some one else).
ἐσθής, ῆτος, ἡ, dress.
ἱμάτιον, τό, garment.
οἰκεῖν (= *ἐ-ειν*), *to dwell. οἰκεῖν σποράδην* (*to live dispersedly* =) *to live some here, and some there.*

Exercise 54.

0 *a*) 1. Οἱ τοιοῦτοι ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται. 2. Το ἀπαλλάττεσθαι τῆς οὐσίας ἄρα οὐκ (977) ἀπόλλυσθαι καλεῖς; 3. Οὕτως ἡ ψυχὴ ἂν γίγνοιτό τε καὶ ἀπολλύοιτο. 4. Οἱ ἄνθρωποι, οἰκοῦντες σποράδην, ἀπώλλυντο ὑπὸ τῶν θηρίων, διὰ τὸ πανταχῇ ἀσθενέστεροι αὐτῶν εἶναι (826). 5. Ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. 6. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλὰς ἐσθῆτας. 7. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. 8. Ὁ οἶνος, ἐὰν ὕδατι κεραννύηται, τὸ σῶμα ῥώννυσιν. 9. Ἡ ὀργὴ εὐθὺς σβεννύοιτο. 10. Ἀεὶ ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσο. 11. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. 12. Ὁ ῥήτωρ τὴν γνώμην μετὰ παῤῥησίας ἀπεδείξατο. 13. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

b) 1. The soul never perishes. 2. He was in fear[a] about himself, and his children and his wife, lest they should be destroyed by their slaves. 3. The tale was lost. 4. The woman puts-on a certain expensive attire. 5. The sophist is displaying his wisdom to his admirers. 6. You have now beheld this man showing-off.

[a] ἐν φόβῳ γενέσθαι. See γίγνομαι, in Index.

Lesson 55.

(*The Verbs* ἵημι, εἰμί, *and* εἶμι.)

1 VOCABULARY 53.

ἀπ-ειμι, *I am away; absent*: pres. usually = *I will go away.*
ἀπ-ειμι, *I go away.*
ἀρκέομαι (c. dat.), *I satisfy myself.*
ἀφ-ίημι, *I let go; give up; neglect.*
δέον (δεῖ), τό, *that which is owed; duty.*
δῆθεν, *namely*, scilicet.
εἰσ-ειμι, *I go* or *come into.*
ἐμ-βροχίζ-ειν, *to drive into the net* or *snare.*
ἐξ-ίημι, *I let* or *send out*; of rivers, ἐξιέναι = *to discharge itself.*
ἔπειτα, *afterwards; then.*
ἐφ-ίημι, *I send up to*; Mid. (c. gen.)

I send myself or *my thoughts after any thing* = *I desire.*
καθ-ίημι, *I let down; lay down.*
κάπρος, ὁ, *goat.*
καρτερός, *strong.*
κραυγή, *cry.*
λίθος, ὁ, *stone.*
μεθ-ίημι, *I let go; I give up.*
μέν-ειν, *to remain.*
παρα-σκευάζ-ειν, *to prepare;* Mid. *prepare oneself.* (311)
παρ-ίημι, *I let pass; I loose.*
πλεονάκις, *oftener.*
πρόσ-ειμι, *I go to; approach.*
στόμα, τό, *mouth.*
τιμωρεῖν (= ἐ-ειν), *to help;* Mid. (c. acc.) *revenge oneself on.*
φανερός, ά, όν, *evident; known.*
χιών, όνος, ἡ, *snow.*

Exercise 55.

a) 1. Ὃς ἂν ὑμᾶς λάθῃ, τοῦτον ἀφίετε τοῖς θεοῖς κολάζειν (809). 2. Σάμον τὸ μὲν ἐξ ἀρχῆς[a] ἐρήμην οὖσαν λέγεται κατέχειν πλῆθος θηρίων μεγάλην φωνὴν ἀφιέντων. 3. Οἱ ἀγαθοὶ οὐ διὰ τὸν ὕπνον μεθιᾶσι τὰ δέοντα πράττειν. 4. Ἀφεὶς τὰ φανερὰ μὴ δίωκε τὰ ἀφανῆ. 5. Πολλοὶ ἄνθρωποι ἐφίενται πλούτου. 6. Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλὴν παρειμένον ἐνεβρόχισεν. 7. Ὁ Νεῖλος ἐξίησιν εἰς τὴν θάλατταν ἑπτὰ στόμασιν. 8. Ἄττα[b] ἐπειτ' ἔσται, ταῦτα θεοῖς μέλει. 9. Εἰ θνητὸς εἶ, βέλτιστε[c], θνητὰ καὶ φρόνει. 10. Μέμνησο[d] νέος ὤν, ὡς γέρων ἔσῃ ποτέ. 11. Δίκαιος ἴσθ', ἵνα καὶ δικαίων τύχῃς[e]. 12. Βίας παρούσης, οὐδὲν ἰσχύει νόμος. 13. Εὐδαίμων εἴην καὶ θεοῖς φίλος. 14. Ἀλέξανδρος εἶπεν·[f] εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. 15. Ἀγάπα τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφιέμενος. 16. Καὶ νεότης καὶ γῆρας ἄμφω καλὰ ἔστον. 17. Οἱ ἄνθρωποι εὐδαιμονεῖν δύνανται, κἂν πένητες ὦσιν. 18. Ἀλήθειά σοι παρέστω. 19. Ἴωμεν, ὦ φίλοι. 20. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. 21. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ὁ Ἀστυάγης ἔλεγε πρὸς τὸν Κῦρον· Ὦ παῖ, ἢν μένῃς παρ' ἐμοί, πρῶτον μέν, ὅταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται[g], καὶ χάριν σοι μᾶλλον ἕξω, ὅσῳ ἂν πλεονάκις εἰσίῃς ὡς ἐμέ. 22. Ἔπειτα δὲ ἵπποις 312

b) τοῖς ἐμοῖς χρήσῃ, καί, ὅταν ἀπίῃς, ἔχων ἄπει οὓς ἂν αὐτὸς ἐθέλῃς ἵππους.

[a] τὸ ἐξ ἀρχῆς = *originally.* [b] Pdm. 50. [c] Note 13, p. 133. [d] Μέμνημαι (= memini), *I remember.* [e] List IV. Gen. by 679. [f] List VII. [g] εἶναι ἐπί τινι, *to be in any body's power; to depend on him.*

b) 1. Men utter indeed the same voice, but not the same language. 2. We ought to be satisfied with what we have (*say:* with present °things). 3. Not every one who wishes (*p*) will enter into this abode. 4. The chorus of the Muses will most properly come-in first. 5. We went in to[20] Socrates. 6. It would not become me (722) to come before[10] you, framing studied speeches[h]. 7. There are two forms of government. 8. O Greeks, ye are always children. 9. You and I (*say:* I and you) are not poets. 10. Do not be harsh towards[10] us. 11. Know well[i], that this will be so (*say:* will have °itself so). 12. There were not one °person, but two. 13. Such a person would not be able to employ his wealth. 14. Come now[k], read[l] me the decree. 15. Let us go back-again to the beginning. 16. It is right (δεῖ) that this man, looking at[7] one °object, should ever shoot all his arrows at[7] it.

[h] *To frame studied speeches,* πλάττειν λόγους. [i] Pdm. 70, Note 7, p. 127. [k] δή: for *come* use imperf. of εἶμι. [l] Imper. Aor. of ἀνα-γιγνώσκ-ω. See ἔγνων in Pdm. 63.

NOTES.

On the Division of Syllables.

Syllables end, in Greek, with a vowel, and begin with a consonant. 1
When, therefore, a consonant stands between two vowels, it belongs to the following syllable; as: *πο-τα-μός, ὁ-ψο-μαι.*

Exception. A compound word is divided according to the factors of the compound; as: *συν-εκ-φώνησις, προ-στάτης, προσ-στείχω.*

When *two* or *three* consonants come together, they are usually considered to belong to the following *syllable*, if they are so *easily pronounceable*, that they can begin a word (e.g. *ἄ-μνος, ἀ-κμή, δε-σμός, ἐ-στρο-φα*).

Sometimes a *mute* before *μ* or *ν* is connected with the following syllable, even though no word begins with that combination, provided any word begins with *another mute* of the same organ and *μ* or *ν*.

Thus *φά-τνη* (no word begins with *τν*, but some do with *θν*).

So *δη-γμός, δά-φνις*, because words begin with *κμ, πν*.

Three consonants are connected with the following syllable, when the *first pair* and the *second pair* can each begin a word (*ἰ-σθλός, ἰ-χθρός*: since words begin with *χθ, θρ*). (So *ἄ-σθμα*: since words begin with *τμ*, though not with *θμ*.) *Kr.*

According to these rules, *φαιδρός* is divided into the syllables *φαι-δρός*, not *φαιδ-ρός*. *ψήφισμα* into *ψήφι-σμα*.

Lesson 3.]—The accent of a verb is, as a *general* rule, as far 2
back (i.e. as near the *root*) as possible. Hence (*a*) in verbs when a *long termination* is exchanged for a *short one*, an *acute on the penult* is thrown to the *antepenult* (if the verb is *hyperdissyllable*): *τύπτω, τύπτετε.*

b) If the *penult*, being the *tone-syllable*, has a *long vowel* or *diphthong*, and the verb is *dissyllable*, the *acute* will pass into *circumflex* when the final becomes short: *φεύγω, φεῦγε* (but *κελεύω, κέλευε*).

[For the general rules for the accentuation of verbs, see Pdms. 56, 57.]

Lesson 6 (41).]—*α*, G. *ας*, is *always long* from an oxytone or par- 3
oxytone (if a *hyperdissyllable*).

But *α*, G. *ας*, is short in

1) Polysyllable feminine names or appellatives: *ψάλτρια, Ἐρέτρια.*
2) *-ρα* is short if the penult has *υ* or any diphthong but *αυ*: *γέφῡρα, μοῖρα*, also in *Τάναγρα* (by 1).
3) in polysyllables in *εια, οια*, it is *short*, except in (*α*) *abstract substantives* from verbs in *εύω*, and (*β*) *dissyllables* in *εια*.
   ἄνοια, ἀλήθεια (from adj. *ἀληθής*), *ὠφέλεια* (from *ὠφελεῖν*): but *δουλείᾱ* (from *δουλεύειν*).
   βασίλεια = *queen* (from *βασιλεύς*).
   βασιλείᾱ = *reign* (from *βασιλεύειν, to reign*).

4 From ADJECTIVES in ος, the α is long in Nom. Sing. So πλία, fem. of πλίως. From *Adjectives* and *Participles* in ας, υς, εις, ους, ως, ων, it is *short*. Hence the former are paroxytone: the latter proparoxytone or properispomenon.

N.B. *Acc.* and *Voc.* singular follow the *Nom.*

5 A *muta cum liquidâ* does not lengthen a *short* vowel [i.e. does not make a syllable long by *position*], unless it be a middle mute (β, γ, δ) before λ, μ, ν.

Hence ἄτἔνος, ἀπἔπλος, ἄκμή, βὸ̆τρυς: but βᾶβλος, εὖὸ̆δμος, πἔπλᾰ̄γμαι.

6 *Usual Contractions.*

	A	E H	O Ω	I Υ
A	αα = ᾱ ααι = ᾳ	αε = ᾱ: αει = ᾳ αη = α: αῃ = ᾳ	αο = ω; αοι = ῳ αου = ω: αω = ω	αΐ = αι: ᾱι = ᾳ αῦ = ᾱυ: ᾱῦ = ᾱυ
E	εα = η; εἔᾱ εαι = ῃ, ει εας = εις	εε = ει, η: εει = ει εες = εις, ης εη = η: εῃ = ῃ	εο = ου, εοι = οι εου = ου εω = ω: εῳ = ῳ	εῖ = ει εῦ = ευ
O	οα = ω, οἔᾱ οαι = αι	οε = ου οει = ου, οι οη = ω, η οῃ = ῳ, οι	οο = ου οοι = οι οου = ου οω = ω: οῳ = ῳ	οῖ = οι
H	ηαι = ῃ	ηε = η ηει = ῃ		ηῖ = ῃ ηῦ = ηυ
Ω	ωα = ω		ωο = ω	ωῖ = ῳ
I	ιας = ῖς	ιες = ῖς		ιι = ῖ
Υ	υας = ῦς	υες = ῦς		

From this table it appears generally,

a) That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified: λείπεαι, λείπῃ or λείπει; τίμἄε, τίμᾱ: πόλεας, πόλεις: except in εα, which, in the two

first declensions, is contracted into *α*: *ὀστέα*, *ὀστᾶ*: *βορέας*, *βορᾶς*. (6)

b) That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, *νόε*, *νοῦ*: *ὀστέον*, *ὀστοῦν*: *βόας*, *βοῦς*: *τιμάομι*, *τιμῶμι*: *φιλέουσι*, *φιλοῦσι*: except that, in adjectives, *οη* becomes *η*: *ἁπλόη*, *ἁπλῆ*, and *οα* sometimes *α*: *ἁπλόα*, *ἁπλᾶ*: also *ἁπλόαι*, *ἁπλαῖ* (*Thiersch*).

There are some *words*, *cases*, and *moods*, that must be carefully distinguished, because they *look like* what they are not. The following are a few instances of the kind that occur in these lessons. 7

a) *-ους*, as *nom.* or *acc.* pl. of a comparative in *ών*, e.g. *μείζους* = *μείζ-ονες*, *μείζ-ονας*.
-ω, acc. sing. or nom. pl. of ditto.

b) *όντων*, 3rd plur. of Imperative Present, which looks like gen. plural of *Pres. particp. Act.*
ώντων = *α-όντων*, 3rd pl. Imper. Present from verb in *άω* (also gen. pl. of *Pres. particp. Act.*).
ούντων = *ε-όντων*, 3rd pl. Imperat. Pres. from verb in *έω* (also gen. pl. of *Pres. particp. Act.*).

c) *ᾶται*, 3rd sing. of the *Pres. Indic.* or *Subj.* (Pass. or *Mid.*) from *άω*.

d) *Ἴσθι* (from *οἶδα*) '*know*,' and *ἴσθι*, '*be*.'

Euphonic Rules.

When two consonants come together in the formation of words, the former is often changed for the sake of easier pronunciation. 8

The principal changes of this kind are the following[1]:

Any *p* sound with *τ* becomes *πτ*.
Any *p* sound with *δ* becomes *βδ*.
Any *p* sound with *θ* becomes *φθ*.
Any *p* sound with *ς* becomes *ψ*.
Any *p* sound with *μ* becomes *μμ*.

Any *k* sound with *τ* becomes *κτ*.
Any *k* sound with *δ* becomes *γδ*.
Any *k* sound with *θ* becomes *χθ*.
Any *k* sound with *ς* becomes *ξ*.
Any *k* sound with *μ* becomes *γμ*.

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[1] These changes may be exhibited in the following table, which is arranged as the multiplication table often is:

	τ	*δ*	*θ*	*σ*	*μ*
Any *p* sound with	*πτ*	*βδ*	*φθ*	*ψ*	*μμ*
Any *k* sound with	*τ*	*γδ*	*χθ*	*ξ*	*γμ*
Any *t* sound with	*στ*	—*	*σθ*	*σ*	*σμ*

* This combination does not occur.

Any *t* sound with *τ* becomes *στ*.
Any *t* sound with *δ* (*this combination does not occur*).
Any *t* sound with *θ* becomes *σθ*.
Any *t* sound with *σ* becomes *σ* (i. e. the *t* sound is thrown away).
Any *t* sound with *μ* becomes *σμ*.

☞ This table shows: (1) that a *p* or *k* sound before a *t* sound must be of the *same order of breathing* as the *t* sound[2]: (2) that a *t* sound before *ς* is thrown away.

Obs. Ἐκ, 'out of,' in compound words retains its *κ*: thus, *ἐκδίδωμι*, *ἐκ-θέω*, not *ἐγ-δίδωμι*, &c.

(Examples.)

ἔτριβται	=	τέτριπται.	λέλεγται	=	λέλεκται.
ἔστραφται	=	ἔστραπται.	βέβρεχται	=	βέβρεκται.
ῥάπδος	=	ῥάβδος.	ὄκδοος	=	ὄγδοος.
ἐπιγράφδην	=	ἐπιγράβδην.	πλέκδην	=	πλέγδην.
ἐτύπθην	=	ἐτύφθην.	ἐπλέκθην	=	ἐπλέχθην.
τριβθήσομαι	=	τριφθήσομαι.	λεγθήσομαι	=	λεχθήσομαι.
ἐπείθθην	=	ἐπείσθην.	ἀνύτσω	=	ἀνύσω.
ἠρείδθην	=	ἠρείσθην.	ἐρείδσω	=	ἐρείσω.
λείπσω	=	λείψω.	πείθσω	=	πείσω.
τρίβσω	=	τρίψω.	τίτυπμαι	=	τέτυμμαι.
γράφσω	=	γράψω.	τέτριβμαι	=	τέτριμμαι.
πλέκσω	=	πλέξω.	γέγραφμαι	=	γέγραμμαι.
λέγσω	=	λέξω.	πέπλεκμαι	=	πέπλεγμαι.
βρέχσω	=	βρέξω.	βέβρεχμαι	=	βέβρεγμαι.

N before a P-sound (or *ψ*) becomes *μ*.
N before a K-sound (or *ξ*) becomes *γ*.
N before a T-sound remains unaltered.
N before a liquid is changed into that liquid.

N is usually[3] dropt before *ζ*, before *σ* in inflexion[4], and in those compounds words in which another consonant follows *σ*.

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[2] That is, the first becomes a *smooth* mute, if the second is a *smooth* mute; a *middle* or *aspirate*, respectively, if the second is a *middle* or *aspirate*.

[3] *Exceptions.* Ἐν, as; *ἐνσπείρω*, *ἐνζεύγνυμι*: *πάλιν*, as; *παλίνσκιος*: some forms of inflexion and derivation in *σαι* and *σις*, as; *πέφανσαι*, fr. *φαίνω*: and some few substantives in *ινς* and *υνς*. The *ν* in *σύν* becomes *σ* in composition before *σ* followed by a vowel; as: *συσσώζω*, instead of *συνσώζω*.

[4] That is, in the *declensions* and *conjugations*.

(Examples.)

ἐν-πειρία	=	ἐμπειρία.	συν-ξέω	=	συγξέω.
ἐν-βάλλω	=	ἐμβάλλω.	συν-λογίζω	=	συλλογίζω.
ἐν-φρων	=	ἔμφρων.	συν-μετρία	=	συμμετρία.
ἐν-ψῦχος	=	ἔμψῦχος.	συν-ζυγία	=	συζυγία.
συν-καλέω	=	συγκαλέω.	δαίμον-σι	=	δαίμοσι.
συν-γιγνώσκω	=	συγγιγνώσκω.	σύν-στημα	=	σύστημα.
σύν-χρονος	=	σύγχρονος.			

But: συντείνω, συνδέω, συνθέω.

Exceptions. The enclitics; as: ὄνπερ, τόνγε.
ἐν before ρ; as: ἐνρίπτω.

When a T-*sound* and ν together are ejected before σ, the remaining vowel, if *short*, is changed into a diphthong (ε into ει, and ο into ου); if *doubtful*, it is lengthened. The long vowels (η, ω) are left unchanged

Thus:

τυφθί(ντ)σι	becomes τυφθεῖσι.	τύψα(ντ)σι	becomes τύψᾶσι.
σπί(νδ)σω	becomes σπείσω.	γίγα(ντ)σι	becomes γίγᾶσι.
λίο(ντ)σι	becomes λίουσι.	δείκνυ(ντ)σι	becomes δείκνῦσι.
τύπτο(ντ)σι	becomes τύπτουσι.	τύπτω(ντ)σι	becomes τύπτωσι.

When the *same* aspirate would regularly be doubled, the former is changed into the kindred *smooth*: as Σαπφώ (not Σαφφώ). Βάκχος (not Βάχχος). Ἀτθίς (not Ἀθθίς)[5].

Of two aspirates in two *consecutive* syllables, the former is often changed into its kindred smooth.

This rule applies principally to roots beginning with θ and ending with some other aspirate. The initial aspirate reappears, when, in the formation of cases or tenses, the *final aspirate* is changed.

Thus the roots θρεφ, θριχ, become τρεφ, τριχ: but when the φ, for instance, is changed into ψ or μ, the reason for getting rid of θ no longer remains, and θ will reappear: θρεψ, θρεμ. So τριχ-ός, τριχ-ί, but θρίξ, θριξίν.

In the Imperative of the 1st Aor. Pass. the *last* aspirate is changed in the 2nd pers. sing.: e. g. γράφητι (not γράφηθι): κρύφθητι (not κρύφθηθι).

Irregular Substantives.

☞ R. means root (from which the word is declined *regularly*). 9

ἀηδών (ἡ), *nightingale*. G. ἀηδοῦς (*for* ἀηδόνος). V. ἀηδοῖ.
ἅλς, ἁλός (ὁ), *salt*. Pl. usually οἱ ἅλες, ῶν, &c.
ἅλως (ἡ), *threshing-floor*: mostly after Attic 2nd Decl. (with acc. ἅλω); ἅλωνος, &c. later.

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[5] Even the *middle* mutes (β, γ, δ) are very seldom doubled, with the exception of γγ (of which the first γ = *ng*). Of the *smooth* mutes, π and κ are but *seldom* doubled (ἵππος, λάκκος): τ *frequently*: as are also σ and the *liquids*.

ἄναξ, ἄνακτ-ος, *king*. V. ἄνα (*but only when a* god *is invoked*).
Ἀπόλλων, ωνος, *Apollo*. Acc. Ἀπόλλω. V. Ἄπολλον.
Ἄρης (*Mars*). G. Ἄρεως: in the poets (for the sake of the metre), Ἄρεος, Ἄρει, Ἄρη and Ἄρην. V. Ἄρες.
ἀστήρ, *star*. Dat. pl. ἀστράσι, but not syncopated in other cases.
γάλα (τό), *milk*. R. γάλακτ. (Dat. pl. γάλαξι, *Plat.*)
γέλ-ως, ωτος, &c. (ὁ), *laughter*. Acc. γέλωτα, and, in poets and Lucian, γέλων.
γόνυ (τό), *knee*. R. γόνατ.
γυνή, *woman, wife*. R. γυναικ[6]. V. γύναι.
δένδρον, *tree*. Regular: but in D. pl. (usually) δένδρεσι(ν).
δόρυ (τό), *spear*. R. δόρατ. Thuc. has old D. δορί.
ἔγχελυς (ὁ), *eel*. G. -υος, &c.; but in dual and pl. like πῆχυς.
εἰκ-ών, όνος (ἡ), *image*. G. εἰκοῦς. Acc. εἰκώ (mostly Ion. and poet.). Acc. pl. εἰκούς (observe the accent).
Ζεύς, *Jupiter*. Δι-ός, Διΐ, Δία. V. Ζεῦ. [Ζηνός, Ζηνί, Ζῆνα, poet.]
ἥρ-ως, ως, *hero*. Acc. ἥρωα, and also ἥρω. In poets τῷ ἥρῳ, and οἱ, τοὺς ἥρως (the last also Luc.).
Θαλῆς, *Thales*. Θάλεω, Θαλῇ, Θαλῆν. In later writers also Θαλοῦ, and Θάλητος, -τι, &c.
θρίξ (ἡ), *hair*. G. τριχ-ός, &c. D. pl. θριξί(ν). [R. θριχ.]
κάρᾱ (τό), *head*. G. κρατός. D. κρατί and κάρᾳ. A. τὸ κάρα, and (*Trag.*) τὸν and τὸ κρᾶτα. Acc. pl. τοὺς κρᾶτας (*Eur.*).
κλεῖς (ἡ), *key*. κλειδός, κλειδί, κλεῖδα and *more commonly* κλεῖν. Plur. κλεῖδες. Acc. κλεῖς, later κλεῖδας. [Eur. κλῇδα, -δας from old Att. κλῆς.]
κυκεών (ὁ), *mess: porridge*. Acc. κυκεῶ, *for* κυκεῶνα.
κύων, *dog*. R. κυν. V. κύον.
λᾶας, λᾶς (ὁ), *stone*. λᾶος (in Soph. λάου), λᾶϊ, λᾶαν and λᾶν (λᾶα, *Callim.*). Pl. λᾶες, λάων, λάεσσιν and λάεσιν.
λίπᾰ, prob. *acc.* from obsol. τὸ λίπα; found with ἀλείφειν, as *acc. cognatæ significationis*.
μάρτυς, *witness*. μάρτυρ-ος, ι. Acc. α and (*less commonly*) μάρτυν. D. pl. μάρτῡσι(ν). [Μάρτυρ nom. Æol. and late.]
ναῦς (ἡ), *ship*. The Attic forms are: νεώς, νηί, ναῦν | (νίε?), νεοῖν | νῆες, νεῶν, ναυσί, ναῦς. [G. νηός, &c., Att. poets and later prose.]
Οἰδίπους, *Œdipus*. Οἰδίποδος and Οἰδίπου. D. Οἰδίποδι. Acc. Οἰδίποδα and Οἰδίπουν. V. Οἰδίπου.
ὄρνις (ὁ, ἡ), *bird*, ὄρνῖθος, &c. Acc. ὄρνῖθα, less commonly ὄρνιν. Pl. reg. also (*more poetical*) ὄρνεις, ὀρνέων. D. ὄρνῖσι(ν), only Acc. ὄρνεας, *or* ὄρνῖς. [On the quantity of the ι see Liddell and Scott.]
οὖς (τό), *ear*. R. ὠτ. (G. plur. ὤτων.)
Πνύξ (ἡ), *the Pnyx*. G. Πυκν-ός, &c. (for Πνυκ-ός), *with transposition of the consonants*.
Ποσειδῶν, *Neptune*. Acc. Ποσειδῶ. V. Πόσειδον.
σκώρ (τό), *filth*. R. σκατ. Hence G. σκατός, &c.

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[6] With accent on the ult. of G. and D. γυναικός, γυναικί, γυναικῶν, γυναιξί, γυναικοῖν (*Æsch. Choeph.* 302), &c., but γυναῖκα, γυναῖκες, &c.

ὕδωρ (τό), *water*. R. ὑδατ.

χείρ (ἡ), *hand*. χειρός, &c. *but G. and D. Dual*, χεροῖν, *Dat. Pl.* χερσί. (9)

χελιδών (ἡ), *swallow*. χελιδόνος, but D. χελιδοῖ.

υἱός, *son*. G. υἱοῦ, reg., *but also the following cases from* υἱεύς: υἱέος, υἱεῖ. Du. υἱέε, υἱέοιν. Pl. υἱεῖς, υἱέων, υἱέσι(ν), υἱεῖς. Thucydides, Plato, and the orators prefer these forms.

On the place of ἄν.

As ἄν represents the *predicate* as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἶει ἄσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as modify the whole meaning of the sentence, viz., to *negative verbs* and *interrogatives*: οὐκ ἄν, οὐδ' ἄν, οὔποτ' ἄν, οὐδέποτ' ἄν, &c.—τίς, ἄν, τί, ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, &c.;—also to *adverbs of place, time, manner*, and other adverbs, which in various ways modify the expression contained in the predicate and define it more exactly: ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστ' ἄν, ἥκιστ' ἄν, ῥᾳδίως ἄν, ἡδέως ἄν, &c.; to εἰ, ἐπειδή, ὅτε, ὁπότε, ὅς with *Subj.* (hence ἐάν [ἤν, ἄν], ἐπειδάν, ὅταν, ὁπόταν—ὃς ἄν = *quicunque; si quis*). 10

Crasis[7].

Both *Crāsis* and *Elision* are marked, as the soft breathing is, by a comma over the syllable. 11

When two words, one of which ends and the other begins with a vowel, come together, it often happens that these vowels are changed into one *long* vowel-sound. This union is called *Crāsis*, and the sign of it *Corōnis*. The Corōnis is placed above the *vowel-sound formed by Crāsis;* and when this is a diphthong, above the *second* vowel; but it is omitted when the word *begins* with the vowel-sound formed by *Crāsis;* as: τὸ ὄνομα = τοὔνομα, τὸ ἔπος = τοὖπος, τὰ ἀγαθά = τἀγαθά, ὁ οἶνος = ᾠνος.

When the combination formed by *Crāsis* is a *dissyllable* or *trochaic word* (‿˘), some grammarians still *retain the accent* of the second word; others change the *acute* into the *circumflex*. Thus, when the second word is *paroxytone, some write* τοὔπος, τἄλλα, τἆργα (for τὸ ἔπος, τὰ ἄλλα, τὰ ἔργα): others, τοὔπος, τἄλλα, τἄργα. The change into the circumflex is founded on the authority of the best MSS. It is, however, against the principle, that in contractions the circumflex arises only when the first of the contracted syllables has the *acute*, the second the *grave*.

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[7] Κρᾶσις means *a mixing* or *blending*. Κορωνίς, *any thing carved;* hence, *a little curved mark* with the pen.

(11) If of the *two* vowel-sounds that are blended into one sound by *Crāsis*, the *latter* is *a diphthong that contains* ι, the ι is *written under* (ι *subscript*): it is *not* underwritten, when only the former is such a diphthong. Thus: καὶ εἶτα = κᾆτα: but καὶ ἔπειτα = κἄπειτα.

Elision[8] consists in simply *throwing away a short vowel at the end of a word before another beginning with a vowel.* The sign of this is called *Apoströphe*[8]; e. g. ἀπὸ οἴκου = ἀπ' οἴκου.

If the elision causes a *smooth mute* to precede an *aspirate*, the smooth mute must be changed into the aspirate. Thus, not ἀπ' οὗ, but ἀφ' οὗ; not ἀντ' ὧν, but ἀνθ' ὧν.—So in *Crāsis*; a smooth mute before an aspirated vowel is changed into the aspirate mute of the same organ: τὰ ἕτερα = θἄτερα.

Correlative Adjectives and Adverbs.

12 *Correlative* words are those which express a *mutual relation* (*correlation*) to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; *how great? how much?* quantus?	ποσός, -ή, -όν, *of some size* or *number*, aliquantus	τόσος, -η[9], -ον, *so great, so much*, tantus. τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αύτη, -οῦτο(ν)	ὅσος, -η, -ον, and ὁπόσος, -η, -ον[1], quantus.
ποῖος, -ᾱ, -ον; *of what kind?* qualis?	ποιός, -ά, -όν, *of some kind*	τοῖος, -ᾱ, -ον[9], *of such a kind*, talis τοιόςδε, τοιάδε, τοιόνδε τοιοῦτος, -αύτη, -οῦτο(ν)	οἷος, -ᾱ, -ον, and ὁποῖος, -ᾱ, -ον, qualis.
πηλίκος, -η, -ον; *how great? how old?*	wanting.	τηλίκος, -ον, *so great, so old.* τηλικόςδε, -ήδε, -όνδε τηλικοῦτος, -αύτη, -οῦτο(ν)	ἡλίκος, -η, -ον, and ὁπηλίκος, -η, -ον, *how great, how old.*

[8] *Elisio* (Lat.), *a squeezing out.* Ἀποστροφή means *a turning away.*

[9] Except in the combinations τοῖος καὶ (ἢ) τοῖος· τόσος καὶ τόσος· ὅσῳ—τόσῳ (= *quo—eo*, rare), and ἐκ τόσου, these forms were superseded by the compound forms: τοιόςδε, &c.

[1] The forms beginning with ὁπ'- are regularly the dependent interrogatives.

(b) Adverbial Correlatives. (12)

Interrogative.	Indefinite.	Demonstrative.	Relative.	Dependent Interrog.
πού; *where?* ubi?	πού, *somewhere*, alicūbi	wanting [ἐνταῦθα, ἐνθάδε, *here*: ἐκεῖ, *there*]	οὗ, *where*, ubi	ὅπου, *where*, ubi
πόθεν; *whence?* unde?	ποθέν, *from some place*, alicunde	wanting [ἐνθένδε, ἐντεῦθεν, *hence*; ἐκεῖθεν, *thence*]	ὅθεν, *whence*, unde	ὁπόθεν *whence*, unde
ποῖ; *whither?* quo?	ποί, *to some place*, aliquo	wanting [ἐκεῖσε, *thither*: *sts* ἐνταῦθα, ἐνθάδε = *hither*]	οἷ, *whither*, quo	ὅποι, *whither*, quo
πότε; *when?* quando?	ποτέ, *some time*, aliquando	τότε, *then*, tum	ὅτε, *when*, quum	ὁπότε, *when*, quando
πηνίκα; quo temporis puncto? quotâ horâ?	wanting	τηνικάδε, τηνικαῦτα } hoc ipso tempore	ἡνίκα, *when*, quo ipso tempore	ὁπηνίκα, *when*, quo ipso tempore
πῶς; *how?*	πώς, *some how*	οὕτω(ς), ὧδε, *so*	ὡς, *how*	ὅπως, *how*
πῇ [or πῆ]; *whither?* [also *where?*] *how?*	πή [or πῇ], *to some place*, *some how*	τῇδε, ταύτῃ } *hither* or *here*	ᾗ, *where*, *whither*	ὅπῃ [or ὅπῃ], *where*, *whither*

Irregular Comparison.

[These comparatives and superlatives really belong to some *obsolete* positive, but are conveniently arranged under some *extant* positive with which they agree in meaning.] 13

Positive.	Comparative.	Superlative.
1. ἀγαθός, *good*	ἀμείνων, neut. ἄμεινον βελτίων κρείσσων, Att. κρείττων[2] λῴων (for λωίων)	ἄριστος. βέλτιστος. κράτιστος. λῷστος.
2. κακός, *bad*	κακίων χείρων ἥσσων, Att. ἥττων[2] (*inferior*).	κάκιστος. χείριστος.
3. καλός, *beautiful*	καλλίων	κάλλιστος.
4. ἀλγεινός, *painful*	ἀλγεινότερος ἀλγίων	ἀλγεινότατος. ἄλγιστος.

[2] The forms in -σσων are used by the earlier Attic writers.

Positive.	Comparative.	Superlative.
5. μακρός, *long*	μακρότερος	μακρότατος & μήκι
6. μικρός, *small*	μικρότερος μείων ἐλάσσων, Att. ἐλάττων[3]	μικρότατος. ἐλάχιστος.
7. ὀλίγος, *little*		ὀλίγιστος.
8. μέγας, *great*	μείζων	μέγιστος.
9. πολύς, *much*	πλείων or πλέων	πλεῖστος.
10. ῥᾴδιος, *easy*	ῥᾴων	ῥᾴστος.
11. πέπων, *ripe*	πεπαίτερος	πεπαίτατος.
12. πίων, *fat*	πιότερος	πιότατος.

[3] The form in *-σσων* occurs in the earlier Attic writers.

PARADIGMS.

1. *The Article.*

	Singular.			Dual.			Plural.			1
	m.	*f.*	*n.*	*m.*	*f.*	*n.*	*m.*	*f.*	*n.*	
N.	ὁ	ἡ	τό	N. A. τώ	[τά]	τώ	N. οἱ	αἱ	τά	
G.	τοῦ	τῆς	τοῦ	G. D. τοῖν	[ταῖν]	τοῖν	G. τῶν	τῶν	τῶν	
D.	τῷ	τῇ	τῷ				D. τοῖς	ταῖς	τοῖς	
A.	τόν	τήν	τό				A. τούς	τάς	τά	

a) In the dual the feminine is more commonly τώ, τοῖν, than τά, ταῖν. Τά (as *fem. dual*) is very uncommon.

2. *Terminations of the Three Declensions.*

	I. [The *root* ends in η or α.]		II. [The root ends in ο.]		III.	2
Sing.	*fem.*	*mas.*	*m. f.*			
Nom.	η, ᾱ, ᾰ,	ης, ᾱς,	ος,	neut. ον	various	
Gen.	ης or ας	ου	ου		ος (ως)	
Dat.	ῃ or ᾳ		ῳ		ι	
Acc.	ην or αν		ον,	neut. ον	α or ν { neut. as nom.	
Voc.	η or α		ε,	neut. ον	—	
Dual.						
N. A. V.	ᾱ		ω		ε	
G. D.	αιν		οιν		οιν	
Plur.						
N. V.	αι		οι,	neut. ᾰ	ες, neut. ᾰ	
Gen.	ῶν (circumflexed)		ων		ων	
Dat.	αις		οις		σιν or σι	
Acc.	ᾱς		ους,	neut. ᾰ	ᾰς, neut. ᾰ	

In the *second* declension, and in masculine nouns of the *first*, the original termination of the gen. sing. was ο (the final letter of the roots being α, ο, respectively); α-ο and ο-ο being contracted into ου. The termination of the *dative singular* is ι in all the declensions, but in the two first it is *subscript*.

In the formation of the dative plural the T-sounds and ν are rejected: and

	αντσι	εντσι	οντσι	υντσι
become	ᾱσι	εισι	ουσι	ῡσι.

3. *First Declension.*

3		victory.	attempt.	Muse.	citizen.	young man.
Sing.	Nom.	νίκη	πεῖρᾰ	Μοῦσᾰ	πολίτης(ῑ)	νεανίᾱς
	Gen.	νίκης	πείρᾱς	Μούσης	πολίτου	νεανίου
	Dat.	νίκῃ	πείρᾳ	Μούσῃ	πολίτῃ	νεανίᾳ
	Acc.	νίκην	πεῖρᾰν	Μοῦσαν	πολίτην	νεανίᾱν
	Voc.	νίκη	πεῖρᾰ	Μοῦσα	πολῖτᾰ	νεανίᾱ
Dual	N. A. V.	νίκᾱ	πείρᾱ	Μούσᾱ	πολίτᾰ	νεανίᾱ
	G. & D.	νίκαιν	πείραιν	Μούσαιν	πολίταιν	νεανίαιν
Plur.	Nom.	νῖκαι	πεῖραι	Μοῦσαι	πολῖται	νεανίαι
	Gen.	νικῶν	πειρῶν	Μουσῶν	πολιτῶν	νεανιῶν
	Dat.	νίκαις	πείραις	Μούσαις	πολίταις	νεανίαις
	Acc.	νίκᾱς	πείρᾱς	Μούσᾱς	πολίτᾱς	νεανίᾱς
	Voc.	νῖκαι	πεῖραι	Μοῦσαι	πολῖται	νεανίαι.

4. *Second Declension.*

4		word [r. λόγο].	island.	way.	garment.
Sing.	N.	λόγος	νῆσος	ὁδός	ἱμάτιον
	G.	λόγου	νήσου	ὁδοῦ	ἱματίου
	D.	λόγῳ	νήσῳ	ὁδῷ	ἱματίῳ
	A.	λόγον	νῆσον	ὁδόν	ἱμάτιον
	V.	λόγε	νῆσε	ὁδέ	ἱμάτιον
Dual	N. A. V.	λόγω	νήσω	ὁδώ	ἱματίω
	G. D.	λόγοιν	νήσοιν	ὁδοῖν	ἱματίοιν
Plur.	N.	λόγοι	νῆσοι	ὁδοί	ἱμάτια
	G.	λόγων	νήσων	ὁδῶν	ἱματίων
	D.	λόγοις	νήσοις	ὁδοῖς	ἱματίοις
	A.	λόγους	νήσους	ὁδούς	ἱμάτια
	V.	λόγοι	νῆσοι	ὁδοί	ἱμάτια.

The Vocative of words in ος sometimes ends in ος; as: ὦ φίλε and ὦ φίλος; always ὦ θεός.

5. (*Adjectives in* ος.)

5	(good.)			(hateful, hostile.)		
Sing.	*m.*	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἐχθρός	ἐχθρά	ἐχθρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἐχθροῦ	ἐχθρᾶς	ἐχθροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἐχθρῷ	ἐχθρᾷ	ἐχθρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἐχθρόν	ἐχθρᾶν	ἐχθρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἐχθρέ	ἐχθρά	ἐχθρόν
Dual.						
N. A. V.	ἀγαθώ	ἀγαθά	ἀγαθώ	ἐχθρώ	ἐχθρά	ἐχθρώ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἐχθροῖν	ἐχθραῖν	ἐχθροῖν
Plur.						
Nom. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	ἐχθροί	ἐχθραί	ἐχθρά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἐχθρῶν	ἐχθρῶν	ἐχθρῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἐχθροῖς	ἐχθραῖς	ἐχθροῖς
Acc.	ἀγαθούς	ἀγαθάς	ἀγαθά	ἐχθρούς	ἐχθράς	ἐχθρά.

6. *Contraction of the Second Declension.*

	(a) voyage.	(b) voyage round.	(c) bone.	6
S. N.	πλόος=πλοῦς	περίπλοος=περίπλους	ὀστέον=ὀστοῦν	
G.	πλοῦ	περίπλου	ὀστοῦ	
D.	πλῷ	περίπλῳ	ὀστῷ	
A.	πλοῦν	περίπλουν	ὀστοῦν	
V.	πλοῦ	περίπλου	ὀστοῦν	
D. N. A. V.	πλώ	περίπλω	ὀστώ	
G. D.	πλοῖν	περίπλοιν	ὀστοῖν	
P. N.	πλοῖ	περίπλοι	ὀστᾶ	
G.	πλῶν	περίπλων	ὀστῶν	
D.	πλοῖς	περίπλοις	ὀστοῖς	
A.	πλοῦς	περίπλους	ὀστᾶ	
V.	πλοῖ	περίπλοι	ὀστᾶ.	

7. *Adjectives in* (εος, οος =) ους.

	(a)			(b)			7
S.	χρύσε-ος / χρυσοῦς	χρυσέ-α / χρυσῆ	χρύσε-ον / χρυσοῦν	ἁπλό-ος / ἁπλοῦς	ἁπλό-η / ἁπλῆ	ἁπλό-ον / ἁπλοῦν	
	χρυσοῦ	χρυσῆς	χρυσοῦ	ἁπλοῦ	ἁπλῆς	ἁπλοῦ	
	χρυσῷ	χρυσῇ	χρυσῷ	ἁπλῷ	ἁπλῇ	ἁπλῷ	
	χρυσοῦν	χρυσῆν	χρυσοῦν	ἁπλοῦν	ἁπλῆν	ἁπλοῦν	
D.	χρυσῶ	χρυσᾶ	χρυσῶ	ἁπλῶ	ἁπλᾶ	ἁπλῶ	
	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἁπλοῖν	ἁπλαῖν	ἁπλοῖν	
P.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ	
	χρυσῶν (*m. f. n.*)			ἁπλῶν (*m. f. n.*)			
	χροσοῖς	χρυσαῖς	χρυσοῖς	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς	
	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ.	

[The fem. ία = ᾶ, when a vowel or ρ precedes: (ἀργύρεος =) ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν.]

8. *Attic (Second) Declension.*

Lesson 12.]	(a) people.	(b) rope.	(c) dining-room.	8
Sing. N.	ὁ λεώς	ἡ κάλως	τὸ ἀνώγεων	
G.	λεώ	κάλω	ἀνώγεω	
D.	λεῷ	κάλῳ	ἀνώγεῳ	
A.	λεῶν	κάλων	ἀνώγεων	
V.	λεώς	κάλως	ἀνώγεων	
Dual. N. A. V.	λεώ	κάλω	ἀνώγεω	
G. D.	λεῷν	κάλῳν	ἀνώγεῳν	
Pl. N.	λεῴ	κάλῳ	ἀνώγεω	
G.	λεῶν	κάλων	ἀνώγεων	
D.	λεῷς	κάλῳς	ἀνώγεῳς	
A.	λεώς	κάλως	ἀνώγεω	
V.	λεῴ	κάλῳ	ἀνώγεω.	

9. *Adjective in* εως (*m. f.*), εων (*n.*).

9

	Sing. *m. f.*	Sing. *n.*	Plural.
N.	ἵλεως	ἵλεων	ἵλεῳ
G.	ἵλεω	ἵλεω	ἵλεων
D.	ἵλεῳ	ἵλεῳ	ἵλεῳς
A.	ἵλεων	ἵλεων	ἵλεως
V.	ἵλεως	ἵλεων	ἵλεῳ.

Dual. N. A. V. ἵλεω G. D. ἵλεῳν.

10. *Third declension.*

Roots κορακ, παιδ, θω, πραγματ, θηρ, αἰων, δαιμον, λεοντ, γιγαντ

10

Sing.	ὁ (*raven*)	ὁ, ἡ (*child*)	ὁ (*jackal*)	τὸ (*thing*)
N.	κόραξ	παῖς	θώς	πρᾶγμα
G.	κόρακος	παιδός	θωός	πράγματος
D.	κόρακι	παιδί	θωΐ	πράγματι
A.	κόρακα	παῖδα	θῶα	πρᾶγμα
V.	κόραξ	παῖ	θώς	πρᾶγμα
Dual.				
N. A. V.	κόρακε	παῖδε	θῶε	πράγματε
G. D.	κοράκοιν	παίδοιν	θώοιν	πραγμάτοιν
Plur.				
N.	κόρακες	παῖδες	θῶες	πράγματα
G.	κοράκων	παίδων	θώων	πραγμάτων
D.	κόραξι(ν)[a]	παισί(ν)[b]	θωσί(ν)	πράγμασι(ν)[c]
A.	κόρακας	παῖδας	θῶας	πράγματα
V.	κόρακες	παῖδες	θῶες	πράγματα

[a] = κόρακ-σι(ν). [b] = παιδ-σίν. [c] = πράγματ-σιν.

Sing.	ὁ (*animal*)	ὁ (*ape*)	ὁ, ἡ (*divinity*)	ὁ (*lion*)	ὁ (*giant*)
N.	θήρ	αἰών	δαίμων	λέων	γίγας
G.	θηρός	αἰῶνος	δαίμονος	λέοντος	γίγαντος
D.	θηρί	αἰῶνι	δαίμονι	λέοντι	γίγαντι
A.	θῆρα	αἰῶνα	δαίμονα	λέοντα	γίγαντα
V.	θήρ	αἰών	δαῖμον	λέον	γίγαν
Dual.					
N. A. V.	θῆρε	αἰῶνε	δαίμονε	λέοντε	γίγαντε
G. D.	θηροῖν	αἰώνοιν	δαιμόνοιν	λεόντοιν	γιγάντοιν
Plural.					
N.	θῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες
G.	θηρῶν	αἰώνων	δαιμόνων	λεόντων	γιγάντων
D.	θηρσί(ν)	αἰῶσι(ν)[d]	δαίμοσι(ν)[e]	λέουσι(ν)[f]	γίγασι(ν)[g]
A.	θῆρας	αἰῶνας	δαίμονας	λέοντας	γίγαντας
V.	θῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες.

[d] = αἰῶν-σι(ν). [e] = δαίμον-σι(ν). [f] = λέοντ-σι(ν).
[g] = γίγαντ-σι(ν).

Comparative in ων. 11

11. (Root εὐδαιμον) Singular.	m. f.	n.	12.	m. f.	n.	12
N.	εὐδαίμων	εὐδαιμον		μείζων		μεῖζον
G.	εὐδαίμονος			μείζονος		
D.	εὐδαίμονι			μείζονι		
A.	εὐδαίμονα	εὐδαιμον		μείζονα or μείζω		μεῖζον
V.	εὐδαιμον			μεῖζον		
Dual.						
N. A. V.	εὐδαίμονε			μείζονε		
G. D.	εὐδαιμόνοιν			μειζόνοιν		
Plural.						
N. V.	εὐδαίμονες	εὐδαίμονα		μείζονες, μείζους	μείζονα, μείζω	
G.	εὐδαιμόνων			μειζόνων		
D.	εὐδαίμοσι(ν)			μείζοσι(ν)		
A.	εὐδαίμονας	εὐδαίμονα		μείζονας, μείζους	μείζονα, μείζω.	

13. (Root μελαν) Singular.				14. (Root χαριεντ)			13 14
N.	μέλᾱς	μέλαινα	μέλᾰν	χαρίεις	χαρίεσσα	χαρίεν	
G.	μέλανος	μελαίνης	μέλανος	χαρίεντος	χαριέσσης	χαρίεντος	
D.	μέλανι	μελαίνῃ	μέλανι	χαρίεντι	χαριέσσῃ	χαρίεντι	
A.	μέλανα	μέλαιναν	μέλαν	χαρίεντα	χαρίεσσαν	χαρίεν	
V.	μέλας	μέλαινα	μέλαν	χαρίεν	χαρίεσσα	χαρίεν	
Dual.							
N.A.V.	μέλανε	μελαίνᾱ	μέλανε	χαρίεντε	χαριέσσᾱ	χαρίεντε	
G.D.	μελάνοιν	μελαίναιν	μελάνοιν	χαριέντοιν	χαριέσσαιν	χαριέντοιν	
Plural.							
N.V.	μέλανες	μέλαιναι	μέλανα	χαρίεντες	χαρίεσσαι	χαρίεντα	
G.	μελάνων	μελαινῶν	μελάνων	χαριέντων	χαριεσσῶν	χαριέντων	
D.	μέλασι(ν)	μελαίναις	μέλασι(ν)	χαρίεσι(ν)[1]	χαριέσσαις	χαρίεσι(ν)	
A.	μέλανας	μελαίνας	μέλανα	χαρίεντας	χαριέσσᾱς	χαρίεντα.	

15. (Root παντ)	Singular.			Plural.			15
N. V.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα	
G.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων	
D.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)	
A.	πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα.	
Dual. N. A. V.		πάντε	πάσα	πάντε			
G. D.		πάντοιν	πάσαιν	πάντοιν.			

[1] *Obs.* dat. χαρίεσι, not χαρίεισι.

16. *Participle of Pres. Act.* (Root λειποντ)

16 Sing.	N. V.	λείπων	λείπουσα	λεῖπον
	G.	λείποντος	λειπούσης	λείποντος
	D.	λείποντι	λειπούσῃ	λείποντι
	A.	λείποντα	λείπουσαν	λεῖπον
Dual.	N. A. V.	λείποντε	λειπούσα	λείποντε
	G. D.	λειπόντοιν	λειπούσαιν	λειπόντοιν
Plural.	N. V.	λείποντες	λείπουσαι	λείποντα
	G.	λειπόντων	λειπουσῶν	λειπόντων
	D.	λείπουσι(ν)	λειπούσαις	λείπουσι(ν)
	A.	λείποντας	λειπούσας	λείποντα.

17. *Participle of Aor.* 1. *Act.* (Root λειψαντ)

17 Sing.	N. V.	λείψᾱς	λείψᾱσα	λεῖψᾰν
	G.	λείψαντος	λειψάσης	λείψαντος
	D.	λείψαντι	λειψάσῃ	λείψαντι
	A.	λείψαντα	λείψασαν	λεῖψαν
Dual.	N. A. V.	λείψαντε	λειψάσα	λείψαντε
	G. D.	λειψάντοιν	λειψάσαιν	λειψάντοιν
Plural.	N. V.	λείψαντες	λείψασαι	λείψαντα
	G.	λειψάντων	λειψασῶν	λειψάντων
	D.	λείψᾱσι(ν)	λειψάσαις	λείψᾱσι(ν)
	A.	λείψαντας	λειψάσας	λείψαντα.

18.	(a) Sing.			(b) Sing.		
18 N.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μεγα
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D.	πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
V.	πολύ	πολλή	πολύ	μέγα	μεγάλη	μέγα
	Plural.			Plural.		
N.	πολλοί	πολλαί	πολλά	μεγάλοι	μεγάλαι	μεγάλα
G.	πολλῶν	πολλῶν	πολλῶν	μεγάλων	μεγάλων	μεγάλων
	etc. regular.			etc. regular.		

19.		(a) father.	(b) mother.	(c) daughter.	(d) man.
19 Sing.	N.	ὁ πατήρ	ἡ μήτηρ	ἡ θυγάτηρ	ὁ ἀνήρ
	G.	πατρός	μητρός	θυγατρός	ἀν-δ-ρός
	D.	πατρί	μητρί	θυγατρί	ἀν-δ-ρί
	A.	πατέρα	μητέρα	θυγατέρα	ἄν-δ-ρα
	V.	πάτερ	μῆτερ	θύγατερ	ἄνερ
Dual.	N. A. V.	πατέρε	μητέρε	θυγατέρε	ἄν-δ-ρε
	G. D.	πατέροιν	μητέροιν	θυγατέροιν	ἀν-δ-ροῖν
Plural.	N.	πατέρες	μητέρες	θυγατέρες	ἄν-δ-ρες
	G.	πατέρων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
	D.	πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀν-δ-ράσι(ν)
	A.	πατέρας	μητέρας	θυγατέρας	ἄν-δ-ρας
	V.	πατέρες	μητέρες	θυγατέρες	ἄν-δ-ρες.

20.

Sing.	N.	τὸ κέρας	τὸ κρέας	20
	G.	κέρᾱτ-ος, κέρως	κρέως	
	D.	κέρατ-ι, κέρᾳ	κρέᾳ	
	A.	κέρας	κρέας	
Dual.	N. A. V.	κέρατ-ε, κέρᾱ (?)	κρέᾱ	
	G. D.	κεράτ-οιν, κερῷν (?)	κρεῷν	
Plural.	N.	κέρατ-α, κέρᾱ	κρέᾱ	
	G.	κεράτ-ων, κερῶν	κρεῶν	
	D.	κέρα-σι(ν)	κρέα-σι(ν)	
	A.	κέρατ-α, κέρᾱ	κρέᾱ.	

21.

Singular.

	trireme.	wall.	21
N.	ἡ τριήρης	τὸ τεῖχος	
G.	(τριήρεος) τριήρους	(τείχεος) τείχους	
D.	(τριήρεῖ) τριήρει	(τείχεῖ) τείχει	
A.	(τριήρεα) τριήρη	τεῖχος	
V.	τριῆρες	τεῖχος.	

Dual.

N.A.V.	(τριήρεε)	τριήρη	(τείχεε)	τείχη
G.D.	(τριηρέοιν)	τριήροιν	(τειχέοιν)	τειχοῖν

Plural.

N.	(τριήρεες)	τριήρεις	(τείχεα)	τείχη
G.	(τριηρέων)	τριήρων	τειχέων	τειχῶν
D.	τριήρεσι(ν)		τείχεσι(ν)	
A.	(τριήρεας)	τριήρεις	(τείχεα)	τείχη
V.	(τριήρεες)	τριήρεις	(τείχεα)	τείχη.

22. *Adjective in* ης.

		m. f.		n.	22
Sing.	N.	σαφής		σαφές	
	G.		(σαφέ-ος) σαφοῦς		
	D.		(σαφέ-ῑ) σαφεῖ		
	A.	(σαφέ-α) σαφῆ		σαφές	
	V.	σαφές		σαφές.	
Dual.	N.A.V.		σαφέ-ε σαφῆ		
	G.D.		σαφέ-οιν σαφοῖν.		
Plur.	N.	(σαφέ-ες) σαφ-εῖς		(σαφέ-α) σαφῆ	
	G.		(σαφέ-ων) σαφῶν		
	D.		σαφέσι(ν)		
	A.	(σαφέ-ας) σαφεῖς		(σαφέ-α) σαφῆ	
	V.	(σαφέ-ες) σαφεῖς		(σαφέ-α) σαφῆ.	

☞ *Compound paroxytones* in ης remain paroxytones in the contracted Gen. pl.; as: *συνήθων, αὐτάρκων* (fr. *συνήθης, αὐτάρκης*).

23 24 25

	23. Sing.	23. Plur.	24. Sing.	24. Plur.	25. Sing.	25. Plur.
	city, town.		fore-arm; cubit.		city.	
N.	πόλῐς (ἡ)	πόλεις	πῆχῠς (ὁ)	πήχεις	ἄστυ (τό)	ἄστη
G.	πόλεως	πόλεων	πήχεως	πήχεων	ἄστεος	ἄστεων
D.	πόλει	πόλεσι(ν)	πήχει	πήχεσι(ν)	ἄστει	ἄστεσι(ν)
A.	πόλῐν	πόλεις	πῆχυν	πήχεις	ἄστυ	ἄστη
V.	πόλῐ	πόλεις	πῆχυ	πήχεις	ἄστυ	ἄστη

Dual. N.A.V. πόλει (πόλη) G.D. πολίοιν

Dual of πῆχυς and ἄστυ not found.

26.

(Adjectives in υς are contracted in some forms.)

26

	Singular. m.	f.	n.	Plural. m.	f.	n.
N.	γλυκύς	γλυκεῖα	γλυκύ	γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέος	γλυκείας	γλυκέος	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκεῖ	γλυκείᾳ	γλυκεῖ	γλυκέσι(ν)	γλυκείαις	γλυκέσι(ν)
A.	γλυκύν	γλυκεῖαν	γλυκύ	γλυκεῖς	γλυκείᾱς	γλυκέα
V.	γλυκύ	γλυκεῖα	γλυκύ	γλυκεῖς	γλυκεῖαι	γλυκέα.

Dual. N.A.V. γλυκέε γλυκεία γλυκέε
G.D. γλυκέοιν γλυκείαιν γλυκέοιν.

27.

27

Singular.	Dual.	Plural.
	a king.	
N. ὁ βασιλεύς	N.A.V. βασιλέε	N. βασιλεῖς (old Att. βασιλῆς)
G. βασιλέως	G.D. βασιλέοιν	G. βασιλέων
D. βασιλεῖ		D. βασιλεῦσι(ν)
A. βασιλέᾱ		A. βασιλέας (βασιλεῖς)
V. βασιλεῦ		V. βασιλεῖς.

28.

28

Sing.	Dual.	Plural.
N. ἰχθύς	N.A. [ἰχθύε] ἰχθῦ	N. ἰχθύες
G. ἰχθύος	G.D. ἰχθύοιν	G. ἰχθύων
D. ἰχθύϊ		D. ἰχθύσιν
A. ἰχθύν		A. ἰχθῦς
V. ἰχθύ		V. ἰχθύες.

29.

29

Sing.		Plural.			
N. βοῦς	γραῦς	βόες	[βοῦς]	γρᾶες	[γραῦς]
G. βοός	γραός	βοῶν		γραῶν	
D. βοΐ	γραΐ	βουσίν		γραυσίν	
A. βοῦν	γραῦν	[βόας]	βοῦς	[γρᾶας]	γραῦς
V. [βοῦ]	γραῦ	βόες	[βοῦς]	γρᾶες	[γραῦς]

Dual. N.A.V. βόε. G.D. βοοῖν.

		30.	31.	32.	
Sing.	N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγχελυς, eel.	ὁ, ἡ οἶς, sheep.	30
	G.	πόρτι-ος	ἐγχέλυ-ος	οἰός	31
	D.	πόρτι-ι, πόρτῃ	ἐγχέλυ-ῃ	οἰί	32
	A.	πόρτιν	ἔγχελυν	ὄιν	
	V.	πόρτι	ἔγχελυ	οἶς	
Dual.	N.A.V.	πόρτι-ε	ἐγχέλε-ε	οἶε	
	G.D.	πορτί-οιν	ἐγχελέ-οιν	οἰοῖν	
Plur.	N.	πόρτι-ες, πόρτῑς	ἐγχέλεις	οἶες	
	G.	πορτί-ων	ἐγχέλε-ων	οἰῶν	
	D.	πόρτι-σι(ν)	ἐγχέλε-σι(ν)	οἰσί(ν)	
	A.	πόρτι-ας, πόρτῑς	ἐγχέλεις	οἶας, rarer οἶς	
	V.	πόρτι-ες, πόρτῑς	ἐγχέλεις	οἶες.	

Xenophon uses the Ionic forms of οἶς, viz. ὄιν, ὄιες, ὀίων, ὄιας and ὄῖς.—*K.*

33. *Participle of Aor.* 1. *Pass.* (Root λειθφέντ)

		m.	*f.*	*n.*	33
Sing.	N.	λειφθείς (oxytone)	λειφθεῖσα	λειφθέν	
	G.	λειφθέντος	λειφθείσης	λειφθέντος	
	D.	λειφθέντι	λειφθείσῃ	λειφθέντι	
	A.	λειφθέντα	λειφθεῖσαν	λειφθέν	
	V.	λειφθείς	λειφθεῖσα	λειφθέν	
Dual.	N.A.V.	λειφθέντε	λειφθείσᾱ	λειφθέντε	
	G.D.	λειφθέντοιν	λειφθείσαιν	λειφθέντοιν	
Plur.	N.	λειφθέντες	λειφθεῖσαι	λειφθέντα	
	G.	λειφθέντων	λειφθεισῶν	λειφθέντων	
	D.	λειφθεῖσι(ν)	λειφθείσαις	λειφθεῖσι(ν)	
	A.	λειφθέντας	λειφθείσᾱς	λειφθέντα	
	V.	λειφθέντες	λειφθεῖσαι	λειφθέντα.	

34. *Participle of Aor.* 2. *Act.* (Root λιπόντ)

		m.	*f.*	*n.*	34
Sing.	N.	λιπών (oxytone)	λιποῦσα	λιπόν	
	G.	λιπόντος	λιπούσης	λιπόντος	
	D.	λιπόντι	λιπούσῃ	λιπόντι	
	A.	λιπόντα	λιποῦσαν	λιπόν	
	V.	λιπών	λιποῦσα	λιπόν	
Dual.	N.A.V.	λιπόντε	λιπούσᾱ	λιπόντε	
	G.D.	λιπόντοιν	λιπούσαιν	λιπόντοιν	
Plur.	N.	λιπόντες	λιποῦσαι	λιπόντα	
	G.	λιπόντων	λιπουσῶν	λιπόντων	
	D.	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)	
	A.	λιπόντας	λιπούσᾱς	λιπόντα	
	V.	λιπόντες	λιποῦσαι	λιπόντα	

35 **35.** *Participle of Perf. Act.* (Root λελυκότ)

Sing.	N.V.	λελυκώς	λελυκυῖα	λελυκός
	G.	λελυκότος	λελυκυίας	λελυκότος
	D.	λελυκότι	λελυκυίᾳ	λελυκότι
	A.	λελυκότα	λελυκυῖαν	λελυκός
Dual.	N.A.V.	λελυκότε	λελυκυία	λελυκότε
	G.D.	λελυκότοιν	λελυκυίαιν	λελυκότοιν
Plural.	N.V.	λελυκότες	λελυκυῖαι	λελυκότα
	G.	λελυκότων	λελυκυιῶν	λελυκότων
	D.	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
	A.	λελυκότας	λελυκυίας	λελυκότα.

36.

36 *Declension of the four first numerals.*

N.	1 εἷς, μιᾶ, ἕν	3 τρεῖς, τρία	Τέσσαρες or τέτταρες. — Δύο may also be used as indeclinable for *any* case.—δύω is found (when the verse requires it) in *non-Attic* poets [not Pindar].
G.	1 ἑνός, μιᾶς, ἑνός	3 τριῶν	
D.	1 ἑνί, μιᾷ, ἑνί	3 τρισί(ν)	
A.	1 ἕνα, μίαν, ἕν	3 τρεῖς, τρία	
N.	2 δύο	4 τέσσαρες, α	
G.	2 δυοῖν (*very seld.* δυεῖν)	4 τεσσάρων	
D.	2 δυοῖν (*un-Att.* δυσί)	4 τέσσαρσι(ν)	
A.	2 δύο	4 τέσσαρας, α.	

37 **37.** Τίς; (*interrog.*) **38.** Τὶς (*indef.*).

38

		m. f.	*n.*	*m. f.*	*n.*
Sing.	N.	τίς	τί	τὶς	τὶ
	G.	τίνος	τίνος	τινός	τινός
	D.	τίνι	τίνι	τινί	τινί
	A.	τίνα	τί	τινά	τὶ
Dual.	N.A.	τίνε		τινέ	
	G.D.	τίνοιν		τινοῖν	
Plural.	N.	τίνες	τίνα	τινές	τινά
	G.	τίνων	τίνων	τινῶν	τινῶν
	D.	τίσι(ν)	τίσι(ν)	τισί(ν)	τισί(ν)
	A.	τίνας	τίνα	τινάς	τινά.

In sing. G. τοῦ, and D. τῷ are also found; *enclitic* when for τινός. For *neut. pl.* τιναί (*not* for τίνα), ἄττα (not *enclit.*) is also found in Attic.

39 **39.** **40.**

40

Singular.

N.	οὔτις	οὔτι	οὐδείς	οὐδείμιᾰ	οὐδέν, no one.
G.	οὔτινος		οὐδενός	οὐδεμιᾶς	οὐδενός
D.	οὔτινι		οὐδενί	οὐδεμιᾷ	οὐδενί
A.	οὔτινα	οὔτι	οὐδένα	οὐδεμίαν	οὐδέν.

(40)

Dual.		
N.	οὗτινε	
G.D.	οὑτινοιν	
Plural.		
N.	οὕτινες	οὕτινα
G.	οὑτινων	
D.	οὑτισι	
A.	οὑτινας	οὕτινα

Just so μηδείς, μηδεμία, μηδέν.

Though οὐδείς, μηδείς = *not even one*, yet (like our '*none*') they are sometimes found in the *pl.*, principally in *nom.* and *acc.* (less commonly *gen.* and *dat.*) masc. οὐδ-ένες (-ένων, -ένσιν), -ένας.

Ἀμφω (*both*) is declined like a dual: N. A. V. ἄμφω, G. & D. ἀμφοῖν.

		41.	42.	43.	
Sing.	N.	ἐγώ	σύ	[ἵ]	41
	G.	ἐμοῦ, μοῦ	σοῦ	(οὗ)	42
	D.	ἐμοί, μοί	σοί	οἱ	43
	A.	ἐμέ, μέ	σέ	(ἕ)	
Dual.	N.A.	[νῶι], νώ	[σφῶι], σφώ	[σφωέ]	
	G.D.	[νῶιν], νῷν	[σφῶιν], σφῷν	[σφωίν]	
Plural.	N.	ἡμεῖς	ὑμεῖς	σφεῖς [neut. σφέα]	
	G.	ἡμῶν	ὑμῶν	σφῶν	
	D.	ἡμῖν	ὑμῖν	σφίσι(ν)	
	A.	ἡμᾶς	ὑμᾶς	σφᾶς [neut. σφέα].	

44.

The *reflexive* pronouns are: m. ἐμαυτοῦ, f. ἐμαυτῆς (*of myself*); m. σεαυτοῦ (or σαυτοῦ), f. σεαυτῆς or σαυτῆς (*of thyself*); m. n. ἑαυτοῦ (or αὐτοῦ), f. ἑαυτῆς (or αὐτῆς), *of himself, herself, itself*. The compound forms, ἡμεῖς (ὑμεῖς) αὐτοί, are used for pl. of ἐμαυτοῦ, σεαυτοῦ. 44

S. m.	ἐμαυτ-οῦ	-ῷ	-όν	σεαυτ-(σαυτ-)οῦ	-ῷ	-όν
f.	ἐμαυτ-ῆς	-ῇ	-ήν	σεαυτ-(σαυτ-)ῆς	-ῇ	-ήν
P. m.	ἡμεῖς αὐτοί ἡμῶν αὐτῶν			ὑμεῖς αὐτοί ὑμῶν αὐτῶν &c.		
f.	ἡμεῖς αὐταί ἡμῶν αὐτῶν			ὑμεῖς αὐταί ὑμῶν αὐτῶν &c.		

S. m. n.	ἑαυτ-οῦ	-ῷ	-όν, n. -ό	(or) αὐτ-οῦ	-ῷ	-όν, n. -ό
f.	ἑαυτ-ῆς	-ῇ	-ήν	(or) αὐτ-ῆς	-ῇ	-ήν
P. m. n.	ἑαυτ-ῶν	-οῖς	-ούς, n. -ά	(or) αὐτ-ῶν	-οῖς	-ούς, n. ά.
f.	ἑαυτ-ῶν	-αῖς	-άς	(or) αὐτ-ῶν	-αῖς	-άς.

For *pl.* the compound forms are often used (with more emphasis).

P. m. σφῶν αὐτῶν, σφίσιν αὐτοῖς, σφᾶς αὐτούς
f. σφῶν αὐτῶν, σφίσιν αὐταῖς, σφᾶς αὐτάς.

45.

The reciprocal pronoun expresses that *each* object does the action to the *other* or *others*. 45

Plural.	G.	ἀλλήλων, *of each other*.			Dual.	ἀλλήλοιν	αιν οιν
	D.	ἀλλήλοις	αις	οις			
	A.	ἀλλήλους	ας	α		ἀλλήλω	ᾱ ω.

Demonstrative (or *Pointing-out*) *Pronouns.*

46.

		this.					*these.*		
46 Sing.	N.	ὅδε	ἥδε	τόδε	Plur.	N.	οἵδε	αἵδε	τάδε
	G.	τοῦδε	τῆςδε	τοῦδε		G.	τῶνδε	τῶνδε	τῶνδε
	D.	τῷδε	τῇδε	τῷδε		D.	τοῖςδε	ταῖςδε	τοῖςδε
	A.	τόνδε	τήνδε	τόδε		A.	τούςδε	τάςδε	τάδε

Dual. N.A. τώδε τάδε τώδε
G.D. τοῖνδε ταῖνδε τοῖνδε

47. 48.

		this.			*ipse* (in the oblique cases, *ejus, ei, eum*, &c.).		
47 Sing.	N.	οὗτος	αὕτη	τοῦτο	αὐτός	αὐτή	αὐτό
48	G.	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
	D.	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
	A.	τοῦτον	ταύτην	τοῦτο	αὐτόν	αὐτήν	αὐτό
Dual.	N.A.	τούτω	ταύτα	τούτω	αὐτώ	αὐτά	αὐτώ
	G.D.	τούτοιν	ταύταιν	τούτοιν	αὐτοῖν	αὐταῖν	αὐτοῖν
Plur.	N.	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
	G.	τούτων	τούτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
	D.	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
	A.	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά.

49.

Relative Pronouns.

		Singular.			Dual.			Plural.		
49	N.	ὅς (qui)	ἥ	ὅ	ὥ	ᾷ	ὥ	οἵ	αἵ	ᾷ
	G.	οὗ	ἧς	οὗ	οἷν	αἷν	οἷν	ὧν	ὧν	ὧν
	D.	ᾧ	ᾗ	ᾧ	οἷν	αἷν	οἷν	οἷς	αἷς	οἷς
	A.	ὅν	ἥν	ὅ	ὥ	ᾷ	ὥ	οὕς	ἅς	ᾷ.

Often with -περ added: ὅσπερ, ἥπερ, ὅπερ, &c.

50.

50 Sing.	N.	ὅςτις, *who(ever)*	ἥτις	ὅ τι [or ὅ, τι]
	G.	οὔτινος or ὅτου	ἧςτινος	(as masc.)
	D.	ᾧτινι or ὅτῳ	ᾗτινι	(as masc.)
	A.	ὅντινα	ἥντινα	ὅ τι [or ὅ, τι]

Dual. N.A. ὥτινε, ἅτινε G.D. οἱντινοιν, αἱντινοιν.

Plural.	N.	οἵτινες	αἵτινες	ἅτινα or ἄττα.
	G.	ὧντινων (more rarely ὅτων)		
	D.	οἷςτισι(ν) (more rarely ὅτοις)	αἷςτισι(ν)	οἷςτισι(ν)
	A.	οὕςτινας	ἅςτινας	ἅτινα or ἄττα.

51.

51	(*alius*)	ἄλλος	ἄλλη	ἄλλο	quite regular except
	(*ille*)	ἐκεῖνος	ἐκείνη	ἐκεῖνο	neut. ο.

52.

τοσοῦτος (*quantus*). ποιοῦτος (*talis*).

	Sing.			Plur.			52
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα	
G.	τοσούτου	τοσαύτης	τοσούτου	τοσούτων	τοσούτων	τοσούτων	
D.	τοσούτῳ	τοσαύτῃ	τοσούτῳ	τοσούτοις	τοσαύταις	τοσούτοις	
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσούτους	τοσαύτας	τοσαῦτα	

Dual.

N.A.	τοσούτω	τοσαύτα	τοσούτω
G.D.	τοσούτοιν	τοσαύταιν	τοσούτοιν.

So ποιοῦτος, ποιαύτη, ποιοῦτο(ν),
τηλικοῦτος, τηλικαύτη, τηλικοῦτο(ν).

53.

Terminations of the Tenses of a Verb in the first person singular of the Indicative Mood.

The names of the *principal* tenses are in capital letters. 53

	Active.	*Middle.*	*Passive.*	
				with the *strengthened* root (if the verb has one).
PRESENT,	ω	ομαι		
Imperfect,	ον	όμην		
PERFECT,	κα or ά[1]	μαι		root usually changed, by the laws of euphony when the termination is appended.
Pluperfect,	κειν or είν	μην		
FUTURE 1.	σω	σομαι	θήσομαι	
Aor. 1. for liquid verbs.	σα	σάμην	θην	
	α	άμην		
FUTURE 3.	(none)	(none)	σομαι[2]	(with redupl. root.)
Tempora Secunda.				
FUTURE 2[3].	ῶ	οῦμαι	ήσομαι	from short root: the vowel-sound being lengthened in *Perf.* 2 and *Plup.* 2, except in the case of ο.
Aorist 2.	ον	όμην	ην	
PERFECT 2.	α	(none)	(none)	
Pluperfect 2.	ειν	(none)	(none)	

[1] ά, είν belong to Mute Verbs whose characteristic is a P- or K-sound. The *rough breathing* means that the *characteristic* (i. e. the final consonant of the root) is *aspirated* when the termination is appended.

[2] The Third Future is supplied in the Active Voice by ἔσομαι (*I shall be*) with the *Perfect Participle*, as τετυφὼς ἔσομαι.

[3] The so-called 2nd Future is the regular Future of *liquid* verbs.

54. *Terminations of the Moods and Participles.*

54 ☞ The Greek language has five Moods: one *Objective* Mood; the *Indicative;* and four *Subjective* Moods: (1) the *Imperative;* (2) the *Subjunctive;* (3) the *Optative;* (4) the *Infinitive.* (Kr.)

The *Subjective* Moods and the Participles are formed only from the *Principal Tenses* and the *Aorists* (not from the *Imperfect* and *Pluperfect*): the *Futures* have no *Imperative* or *Subjunctive.*

Terminations of the *Subjunctive* Moods and of the Participles for the *Active*—

Imper.	*Subj.*	*Opt.*	*Infin.*	*Part.*	*Inf. Plcp.*
ε	ω	οιμι	ειν	ων	in Aor. 2. εῖν, ών; in Perf. ἐναι, ώς
But Aor. 1. has					
ον	ω	αιμι	αι	ᾶς	
Fut. 2.	——	οῖμι	εῖν	ῶν	

Terminations of the *Subjective* Moods and of the Participles for *Passive* and *Middle*—

Imper.	*Subj.*	*Opt.*	*Infin.*	*Part.*	
ου	ωμαι	οίμην	εσθαι	όμενος	(Inf. of Aor. 2. Mid. [ίσθαι.)
But Aor. 1. *Mid.*					
αι	ωμαι	αίμην	ασθαι	άμενος	
Aor. 1. 2. *Pass.*					
ηθι	ῶ	είην	ῆναι	είς	[ηθι becomes ητι in Aor. [1.]
Perf. Pass.					
σο	——	——	σθαι	μένος	
Fut. 2. Mid.	——	οίμην	εῖσθαι	ούμενος	

The Subj. and Optat. of the *Perf. Pass.* are for the most part supplied by its participle with ῶ, εἴην (the *Subj.* and *Opt.*, respectively, of εἶναι, *to be*).

55. CONSPECTUS OF THE MOODS OF A BARYTONE VERB.

☞ It must not be supposed that *τύπτω has* all these forms: they are given as the forms that *may* occur in verbs of this kind.

	Indic.	Imper.	Subj.	Opt.	Infin.	Part.
			ACTIVE.			
Present,	τύπτω	τύπτε	τύπτω	τύπτοιμι	τύπτειν	τύπτων
Imperfect,	ἔτυπτον					
Perfect 1.	τέτυφα	τέτυφε	τετύφω	τετύφοιμι	τετυφέναι	τετυφώς
Pluperfect 1.	ἐτετύφειν					
Perfect 2.	τέτυπα	τέτυπε	τετύπω	τετύποιμι	τετυπέναι	τετυπώς
Pluperfect 2.	ἐτετύπειν					
Future 1.	τύψω	——	——	τύψοιμι	τύψειν	τύψων
Aorist 1.	ἔτυψα	τύψον	τύψω	τύψαιμι	τύψαι	τύψας
Future 2.	ἀγγελῶ	——	——	ἀγγελοῖμι*	ἀγγελεῖν	ἀγγελῶν
Aorist 2.	ἔτυπον	τύπε	τύπω	τύποιμι	τυπεῖν	τυπών
			PASSIVE.			
Present,	τύπτομαι	τύπτου	τύπτωμαι	τυπτοίμην	τύπτεσθαι	τυπτόμενος
Imperfect,	ἐτυπτόμην					
Perfect,	τέτυμμαι	τέτυψο	——	——	τετύφθαι	τετυμμένος
Pluperfect,	ἐτετύμμην					
Future 1.	τυφθήσομαι	——	——	τυφθησοίμην	τυφθήσεσθαι	τυφθησόμενος
Aorist 1.	ἐτύφθην	τύφθητι	τυφθῶ	τυφθείην	τυφθῆναι	τυφθείς
Future 2.	τυπήσομαι	——	——	τυπησοίμην	τυπήσεσθαι	τυπησόμενος
Aorist 2.	ἐτύπην	τύπηθι	τυπῶ	τυπείην	τυπῆναι	τυπείς
Future 3.	τετύψομαι	——	——	τετυψοίμην	τετύψεσθαι	τετυψόμενος
			MIDDLE.			
Future 1.	τυψομαι	——	——	τυψοίμην	τύψεσθαι	τυψόμενος
Aorist 1.	ἐτυψάμην	τύψαι	τύψωμαι	τυψαίμην	τύψασθαι	τυψάμενος
Future 2.	ἀγγελοῦμαι	——	——	ἀγγελοίμην	ἀγγελεῖσθαι	ἀγγελούμενος
Aorist 2.	ἐτυπόμην	τυποῦ	τύπωμαι	τυποίμην	τυπέσθαι	τυπόμενος

* Or ἀγγελοίην.

6 56. *Terminations (combined with the*

TENSES.		MOODS.				
		Indicative.			*Imperative.*	
PRESENT and FUTURE (the *Future* without *Imperat.* and *Subj.*).	S.	ω	εις	ει	ε	ίτω
	D.		ετον	ετον	ετον	ίτων
	P.	ομεν	ετε	ουσι(ν)	ετε	ίτωσαν or όντων[1]
					[Sing. 2. orig. ε-θι]	
FUTURE 2.	S.	ῶ	εῖς	εῖ	None.	
	D.		εῖτον	εῖτον		
	P.	οῦμεν	εῖτε	οῦσι(ν)		
Imperfect and *Aorist* 2.	S.	ον	ες	ε	Aorist 2.	
	D.		ετον	έτην		
	P.	ομεν	ετε	ον		
PERFECT 1 & 2.	S.	ᾰ	ᾰς	ε	Like	
	D.		ᾰτον	ᾰτον		
	P.	ᾰμεν	ᾰτε	ᾱσι		
Aorist 1. [Obs. Aor. Imper. ον]	S.	ᾰ	ᾰς	ε	ον	άτω
	D.		ᾰτον	ᾰ́την	ατον	άτων
	P.	ᾰμεν	ᾰτε	ᾰν	ατε	άτωσαν or άντων[1]
Pluperfect 1 & 2.	S.	ειν[4]	εις	ει		
	D.		ειτον	είτην		
	P.	ειμεν	ειτε	ισαν		
			mostly	εσαν		

REMARKS.—The Principal Tenses and Subj. have 3 dual in ον, 3 plur. in σι.—The Historical Tenses and the Optat. have 3 dual in ην, 3 plur. in ν.

[1] The *dissyllabic* termination of the *Imperat.* 3 *plur.* is the more common in Attic Greek, though the longer form is not *uncommon*. Care must be taken not to mistake it for the *gen. plur.* of a participle.

[3] Together with this ending, another is in use (called the *Æolic Aor.*) in εια. It is rare in the *first* person: but in the *second* and *third sing.* and *third plur.* it is far more common than the other form, —ειας, ειε.—plur. ειαν.

[4] The *old* Attic has also an ending, η, ης, which is contracted from the Ionic form εα, εας. Thus ἐβεβουλεύκη for ἐβεβουλεύκειν.

Mood-Vowels) of the Active Voice. (56)

MOODS.

Subjunctive.	*Optative.*	*Infinitive.*	*Participle.*
ω ῃς ῃ ητον ητον ωμεν ητε ωσι [η in *sing.* subscript.]	οιμι οις οι οιτον οίτην οιμεν οιτε οιεν	ειν	ων ουσα ον οντος ούσης οντος
None.	οῖμι[2] οῖς οῖ οῖτον οίτην οῖμεν οῖτε οῖεν	εῖν	ῶν οῦσα οῦν οῦντος ούσης οῦντος
like	Present.	Aor. 2. εῖν	Aorist 2. ών οῦσα όν όντος ούσης όντος
the	Present.	ίναι	ώς υῖα ός ότος υίας ότος
Like the Present.	αιμι[2] αις αι αιτον αίτην αιμεν αιτε αιεν	αι	ᾶς ᾶσα ᾶν αντος άσης αντος

For ACCENTUATION, see p. 157.

[2] Together with this ending the Optative of the Fut. 2. has also the termination *οίην* (e. g. *φανοίην*), which is a common Optative ending of *contracted verbs*. The *Futurum Atticum* has usually this Optative*; which is also occasionally found in the *Perf. Optat.* (especially that of *Perf.* 2; *πεποιθοίην*, *ἐκπεφευγοίην*, *προεληλυθοίην*); and in *σχοίην*, Aor. 2. Opt. from *ἔχω*.—

οίην, οίης, οίη,—οίητον, οιήτην,—οίημεν, οίητε, οίησαν,
or *οῖτον, οίτην, οῖμεν, οῖτε, οῖεν.*

* The *Opt.* of *ἐπιτελῶ* (for instance), *Fut. Att.* for *ἐπιτελέσω*, is either *ἐπιτελοίην* or *ἐπιτελέσοιμι*: never *ἐπιτελοῖμι*.

57 **57. *Terminations (combined with the Mood-***

		Indicative.			*Imperative.*	
PRESENT and FUTURE.	S.	ομαι	ῃ(ει)[5]	ται	ου[5]	ίσθω
	D.	όμεθον[6]	εσθον	εσθον	εσθον	ίσθων
	P.	όμεθα[6]	εσθε	ονται	εσθε	ίσθωσαν or ίσθων[7]
					(*Future*, none.)	
PERFECT.	S.	μαι	σαι	ται	σο	σθω
	D.	μεθον	σθον	σθον	σθον	σθων
	P.	μεθα	σθε	νται[8]	σθε	σθωσαν or σθων
Pluperfect.	S.	μην	σο	το		
	D.	μεθον	σθον	σθην		
	P.	μεθα	σθε	ντο[8]		
Imperfect and *Aor. 2. Mid.*	S.	όμην	ου[5]	ετο	Aor. 2.	
	D.	όμεθον	εσθον	ίσθην		
	P.	όμεθα	εσθε	οντο		
Aor. 1. Mid. [Obs. Imper. αι]	S.	άμην	ω[3]	ατο	αι	άσθω
	D.	άμεθον	ασθον	άσθην	ασθον	άσθων
	P.	άμεθα	ασθε	αντο	ασθε	άσθωσαν or άσθων
FUT. 2. MID.	S.	οῦμαι	ῇ(εῖ)	εῖται	None.	
	D.	ούμεθον	εῖσθον	εῖσθον		
	P.	ούμεθα	εῖσθε	οῦνται		
Pass. Aorists. [conjugated without *mood-vowels.*]	S.	ην	ης	η	ηθι (Aor. 1. ητι)	ήτω
	D.		ητον	ήτην	ητον	ήτων
	P.	ημεν	ητε	ησαν	ητε	ήτωσαν

REMARKS.—The *Principal Tenses* and *Subj.* have 3 dual in *ον*, 3 plur. in *ται*; the *Historical Tenses* and *Optat.* have 3 dual in *την*, 3 plur. in *το*. The dual *-μεθον* is very rare: the 1st pl. *-μεθα* being used instead of it.—*ηθι* (Aor. Imper.) becomes *ητι* when the *η* is preceded by an *aspirated mute* (hence always in Aor. 1): *τύφθητι*.

FOR ACCENTUATION, see p. 157.

[5] The second persons from *μαι*, *μην*, are properly *σαι*, *σο*. But when these were appended to the root by a connecting vowel, the *σ* was thrown away; and *εσαι*, for instance, contracted into *ῃ*, *Atticè ει*, which is the only termination for *βούλει*, *δψει*, *οἶει* (*you choose, will see, think*). [Kühner says, that *ει* is the regular form in *Aristophanes*, but is avoided by the *Tragic* writers: that it is used by *Thucyd.* and *Xen.*; but that *Plato* and the *Orators* use both forms.]—So *ου* is for *εσο*; *ω* (Aor. 1. Mid.) for *ασο*; *ῃ* in *Subj.* for *ησαι*; *οιο* in *Optat.* for *οισο*.

Vowels) of the Passive and Middle Voice. (57)

Subjunctive.	*Optative.*	*Infinitive.*	*Participle.*
ωμαι ῃ[6] ηται ώμεθον ησθον ησθον ώμεθα ησθε ωνται (*Future*, none.)	οίμην οιο[5] οιτο οίμεθον οισθον οίσθην οίμεθα οισθε οιντο	εσθαι	όμενος η ον
		σθαι	μένος μένη μένον
ει	Present.	Aor. 2. ίσθαι	As Present.
Like Present.	αίμην αιο αιτο αίμεθον αισθον αίσθην αίμεθα αισθε αιντο	ασθαι	άμενος η ον
None.	οίμην οῖο οῖτο οίμεθον οῖσθον οίσθην οίμεθα οῖσθε οῖντο	εῖσθαι	ούμενος η ον
ῶ ῇς ῇ ῆτον ῆτον ῶμεν ῆτε ῶσι	είην είης είη είητον εἰήτην είημεν είητε είησαν or εἶεν[9]	ῆναι	εἰς εῖσα έν έντος είσης έντος

[6] The 1 *dual* and *plural* had each an extended form, *μεσθον, μεσθα*: they are used even by Attic *poets*.

[7] The shortened form of the 3 pl. *Imperative* is very common: the Epic poets use no other form. It is identical with 3rd dual.

[8] The terminations *νται, ντο*, are unmanageable, except from pure roots. The *Ionic* forms in *ατται, ατο* (before which the *υ-* and *κ-* sounds are aspirated) are also found in the *older* and *middle* Attic writers: *λελείφαται, τετάχαται, ἐφθάραται, κεχωρίδαται* [*χωρίζω*]. A periphrasis with partcp. (*λελειμμένοι εἰσί*) is generally used.

[9] *εἶεν* is more common than *είησαν*. Similar forms for the 1st and 2nd persons (*εἶμεν, εἶτε*) are found in the Attic dialect, principally in the poets, but also in prose.

58. *Regular Verb in ω.*

THE ACTIVE.

		Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
58 Pres.	S.	λύ-ω	λύ-ω	λύ-οιμι	
		λύ-εις	λύ-ῃς	λύ-οις	λῦ-ε
		λύ-ει	λύ-ῃ	λύ-οι	λυ-έτω
	D.	λύ-ετον	λύ-ητον	λύ-οιτον	λύ-ετον
		λύ-ετον	λύ-ητον	λυ-οίτην	λυ-έτων
	P.	λύ-ομεν	λύ-ωμεν	λύ-οιμεν	
		λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε
		λύ-ουσι(ν)	λύ-ωσι(ν)	λύ-οιεν	λυ-έτωσαν or λυ-όντων.

Imperf.	S.	ἔ-λυ-ον	D.———	P. ἐ-λύ-ομεν
		ἔ-λυ-ες	ἐ-λύ-ετον	ἐ-λύ-ετε
		ἔ-λυ-ε(ν)	ἐ-λυ-έτην	ἔ-λυ-ον.

		Indicative.	*Subjunctive.*	*Optative.*	*Imperative.* (*very rare*[1]).
Perf.	S.	λέ-λῠ-κᾰ	λε-λύ-κω	λε-λύ-κοιμι	(λέ-λυ-κε)
		λέ-λυ-κᾰς	like the	like the	like the
		λέ-λυ-κε(ν)	Present.	Present.	Present.
	D.	λε-λύ-κατον			
		λε-λύ-κατον			
	P.	λε-λύ-καμεν			
		λε-λύ-κατε			
		λε-κύ-κασι(ν)			

Plupf.	S.	ἐλε-λύ-κειν	D.———	P. ἐλε-λύ-κειμεν
		ἐλε-λύ-κεις	ἐλε-λύ-κειτον	ἐλε-λύ-κειτε
		ἐλε-λύ-κει	ἐλε-λυ-κείτην	(ἐλε-λύ-κεισαν) ἐλε-λύ-κεσαν.

		Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Fut.		λύσω	none	λύ-σοιμι	none
like the Present.			like the Present.		
Aor.	S.	ἔ-λῡ-σᾰ	λύ-σω	λύ-σαιμι	
		ἔ-λυ-σᾰς	like the	λύ-σαις, -σειας	λῦ-σον
		ἔ-λυ-σε(ν)	Present.	λύ-σαι, -σειε(ν)	λυ-σάτω
	D.	ἐ-λύ-σατον		λύ-σαιτον	λύ-σατον
		ἐ-λυ-σάτην		λυ-σαίτην	λυ-σάτων
	P.	ἐ-λύ-σαμεν		λύ-σαιμεν	
		ἐ-λύ-σατε		λύ-σαιτε	λύ-σατε
		ἔ-λυ-σᾰν		λύ-σαιεν, -σειαν	λυ-σάτωσαν or λυ-σάντων.

Infin. Pr. λύειν; Fut. λύσειν; Aor. λῦσαι; Perf. λελυκέναι.
Partcp. Pr. λύων, λύουσα, λῦον; Fut. λύσων, λύσουσα, λῦσον;
Aor. λύσᾱς, λύσᾱσα, λῦσᾰν; Perf. λελῡκώς, υῖα, ός,
G. κότος, κυίας, κότος.

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[1] From a few words whose *Perf.* has a *present* meaning; e.g. κεχήνετε (χαίνω), χάσκω (*Kr.*).—The usual form is Imper. of εἰμί with *perf. partcp.*

THE PASSIVE.

	Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Pres. S.	λύ-ομαι	λύ-ωμαι	λυ-οίμην	
	λύ-ῃ, -ει	λύ-ῃ	λύ-οιο	λύ-ου
	λύ-εται	λύ-ηται	λύ-οιτο	λυ-έσθω
D.	[λυ-όμεθον]	[λυ-ώμεθον]	[λυ-οίμεθον]	
	λύ-εσθον	λύ-ησθον	λύ-οισθον	λύ-εσθον
	λύ-εσθον	λύ-ησθον	λυ-οίσθην	λυ-έσθων
P.	λυ-όμεθα	λυ-ώμεθα	λυ-οίμεθα	
	λύ-εσθε	λύ-ησθε	λύ-οισθε	λύ-εσθε
	λύ-ονται	λύ-ωνται	λύ-οιντο	λυ-έσθωσαν
				or λυ-έσθων.

	Singular.	Dual.	Plural.
Imperfect.	ἐ-λυ-όμην	[ἐ-λυ-όμεθον]	ἐ-λυ-όμεθα
	ἐ-λύ-ου	ἐ-λύ-εσθον	ἐ-λύ-εσθε
	ἐ-λύ-ετο	ἐ-λυ-έσθην	ἐ-λύ-οντο
Perf. Indic.	λέ-λῡ-μαι	[λε-λύ-μεθον]	λε-λύ-μεθα
	λέ-λυ-σαι	λέ-λυ-σθον	λέ-λυ-σθε
	λέ-λυ-ται	λέ-λυ-σθον	λέ-λυ-νται
Perf. Imper.	λέ-λυ-σο	λέ-λυ-σθον	λέ-λυ-σθε
	λε-λύ-σθω	λε-λύ-σθων	λε-λύ-σθωσαν
			or λε-λύ-σθων
Pluperfect.	ἐλε-λῡ-μην	[ἐλε-λύ-μεθον]	ἐλε-λύ-μεθα
	ἐλέ-λυ-σο	ἐλέ-λυ-σθον	ἐλέ-λυ-σθε
	ἐλέ-λυ-το	ἐλε-λύ-σθην	ἐλέ-λυ-ντο.

[On the Subj. and Opt. of the Perfect, see Pdm. 55.]

	Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Fut.	λυ-θήσομαι	none	λυ-θησοίμην	none
First Aor.				
S.	ἐ-λῡ-θην	λυ-θῶ	λυ-θείην	
	ἐ-λύ-θης	λυ-θῇς	λυ-θείης	λύ-θητι
	ἐ-λύ-θη	λυ-θῇ	λυ-θείη	λυ-θήτω
D.	ἐ-λύ-θητον	λυ-θῆτον	λυ-θείητον, -θεῖτον,	λύ-θητον
	ἐ-λυ-θήτην	λυ-θῆτον	λυ-θειήτην, -θείην	λυ-θήτων
P.	ἐ-λύ-θημεν	λυ-θῶμεν	λυ-θείημεν, -θεῖμεν	
	ἐ-λύ-θητε	λυ-θῆτε	λυ-θείητε, -θεῖτε	λύ-θητε
	ἐ-λύ-θησαν	λυ-θῶσι(ν)	λυ-θείησαν, -θεῖεν	λυ-θήτωσαν
Fut. 3.				[λυ-θέντων?]
	λε-λύ-σομαι	none	λε-λυ-σοίμην	none

Infinitive. Pres. λύεσθαι; Perf. λελύσθαι; Aor. λυθῆναι; Futu λυθήσεσθαι; Future 3, λελύσεσθαι.

8) **Participle.** Pres. λυόμενος, η, ον; Perf. λελυμένος, η, ον; Aor. λυθείς, εῖσα, έν, G. έντος, είσης, έντος; Fut. λυθησόμενος, η, ον; Fut. 3, λελυσόμενος, η, ον.

THE MIDDLE.

	Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Fut.	λύ-σομαι	none	λυ-σοίμην	none.
First Aor.				
S.	ἐ-λυ-σάμην	λύσωμαι	λυ-σαίμην	
	ἐ-λύ-σω	λύσῃ	λύ-σαιο	λῦ-σαι
	ἐ-λύ-σατο	λύ-σηται	λύ-σαιτο	λυ-σάσθω
D.	[ἐ-λυ-σάμεθον	λυ-σώμεθον	λυ-σαίμεθον]	
	ἐ-λύ-σασθον	λύ-σησθον	λύ-σαισθον	λύ-σασθον
	ἐ-λυ-σάσθην	λύ-σησθον	λυ-σαίσθην	λυ-σάσθων
P.	ἐ-λυ-σόμεθα	λυ-σώμεθα	λυ-σαίμεθα	
	ἐ-λύ-σασθε	λύ-σησθε	λύ-σαισθε	λύ-σασθε
	ἐ-λύ-σαντο	λύ-σωνται	λύ-σαιντο	λυ-σάσθωσαν or λυ-σάσθων

Infinitive. Future, λύσεσθαι Aor. λύσασθαι

Participle. Future, λυσόμενος, η, ον Aor. λυσάμενος, η, ον.

Verbal Adjective, λῦ-τός, ή, όν· λυ-τέος, α, ον.

Tempora Secunda.

(φεύγω, *fly*; βάλλω, *throw*; κόπτω, *hew*.)

Perf. 2.	πέφευγα, &c.	Plupf.	ἐπεφεύγειν, &c.
Aor. 2. Act. Ind.	ἔβαλον	Imper.	βάλε
Subj.	βάλω	Infin.	βαλεῖν
Optat.	βάλοιμι	Part.	βαλών, οῦσα, όν
Aor. 2. Mid. Ind.	ἐβαλόμην	Imper.	βαλοῦ βαλέσθω βάλεσθον βαλέσθων βάλεσθε βαλέσθωσαν or βαλέσθων
Subj.	βάλωμαι	Infin.	βαλέσθαι
Optat.	βαλοίμην	Part.	βαλόμενος
Aor. 2. Pass. Ind.	ἐκόπην	Imperf.	κόπηθι, κοπήτω, &c.
Fut. 2. Pass. Ind.	κοπήσομαι		

A. ACCENTUATION OF THE ACTIVE VOICE. (5

☞ With respect to the accentuation, the terminations *αι*, *οι* are considered *long* in the *Optative*. With this exception, the termination *αι* is considered short in verbs, as *αι*, *οι* are, as the termination of *substantives*.

a) The *general* rule is, that the accent is as *far from the end* of the word as possible.

b) But *Infin. Aor.* 1. Act. is always accented on the *penult*. [*Infin.* *κωλῦσαι*, *φυλάξαι*.]

c) *Infin.* of *Aor.* 2. *Act.* is perispomenon; its *Partcp.* oxytone. [*βαλεῖν*, *βαλών*.]

d) The *Infin.* of *Perf. Act.* is paroxytone, *Partcp.* oxytone. [*τετυφέναι*, *τετυφώς*.]

e) The *Imperatives* *εἰπέ*, *εὑρέ*, *ἐλθέ*, and (in *Attic*) *λαβέ*, *ἰδέ*, are oxytone.—But, in their compound forms, the accent is thrown back. [*ἔξελθε*, *ἀπόλαβε*.]

f) In the Indicative of an *augmented tense*, the accent is never moved nearer to the beginning than the *augment*:

εἶχον, *προσεῖχον*· *ἔσχον*, *παρέσχον*. *ἵκται*, *ἀφῖκται*.

—But *λεῖπε*, *κατάλειπε* in the *Imperative*. So also if the augment is rejected by poetic licence: *ἔκφευγον* for *ἐξέφευγον*.

g) The accent *helps* us to distinguish the three following forms, which but for that are identical.

Aor. 1. Act.		Aor. 1. Mid.
Infin.	*3rd sing. Optat.*	*2nd sing. Imperative.*
φυλάξαι	*φυλάξαι*	*φύλαξαι*
ποιῆσαι	*ποιήσαι*	*ποίησαι.*

In *dissyllable* verbs these forms are not distinguished by the accent, unless the penult of Aor. 1. Act. is long by nature: e. g. *λῦσαι* (Inf. Aor. 1. Act.; Imper. of Aor. 1. Mid.): *λύσαι* (3 s. Opt. Aor. 1. Act.): but *τρίσαι*, *λίξαι*, in all the forms.

h) *Participles* have in all their forms the same *tone-syllable* as the *nom. masc.*, unless the general rules make a change necessary.

φυλάττων	*φυλάττουσα*	*φυλάττον*
τετυφώς	*τετυφυῖᾶ*	*τετυφός*
βαλών	*βαλοῦσα*	*βαλόν*
παιδεύων	*παιδεύουσα*	*παιδεῦον.*

B. ACCENTUATION OF THE PASSIVE AND MIDDLE VOICE.

Accent as far from the end of the word as possible.

a) But *Infin.* of *Aor.* 2. *Mid.* is *paroxytone*. [*συμβαλέσθαι*.]

b) *Infin.* and *Partcp.* of Perf. Pass. have accent on *penult*. [*πεπαιδεῦσθαι*· *λελύσθαι*.—*πεπαιδευμένος*.]

c) *Infinitives* in *ναι* have always accent on penult [*λυθῆναι*]. Cf. A, *d*.

d) The *Participles of Pass. Aorists* are *oxytone*. [*λυθείς*.]

e) The *Subj.* of the *Pass. Aorists* (*ῶ* being contracted from *ἐω*) is *perispomenon* through the sing. and *properispomenon* in dual and plur.

f) In *Imper.* of *Aor.* 2. *Mid.* *ου* is *perispomenon* (*λαβοῦ*). The other persons conform to the general rule.

g) For the *participles* see A, *h*.

λυθείς	*λυθεῖσᾰ*	*λυθέν*	Dat. pl. *m* and *n*.
λυθέντος	*λυθείσης*	*λυθέντος*	*εῖσι* (not *εσι*).

59. TABLE OF CONTRACTED VERBS.

59 (ACTIVE.)

A) Pres.		τιμ-		φιλ-		χρυσ-	
Indic.	S.	άω,	-ῶ	έω,	-ῶ,	όω,	-ῶ,
		άεις,	-ᾷς,	έεις,	-εῖς,	όεις,	-οῖς,
		άει,	-ᾷ,	έει,	-εῖ,	όει,	-οῖ,
	D.	άετον,	-ᾶτον,	έετον,	-εῖτον,	όετον,	-οῦτον,
		άετον,	-ᾶτον,	έετον,	-εῖτον,	όετον,	-οῦτον,
	P.	άομεν,	-ῶμεν,	έομεν,	-οῦμεν,	όομεν,	-οῦμεν,
		άετε,	-ᾶτε,	έετε,	-εῖτε,	όετε,	-οῦτε,
		άουσι,	-ῶσι.	έουσι,	-οῦσι.	όουσι,	-οῦσι.
Imp.	S.	αε,	-α,	ει,	-ει,	οε,	-ου,
		αέτω,	-άτω,	εέτω,	-εέτω,	οέτω,	-ούτω,
	D.	άετον,	-ᾶτον,	έετον,	-εῖτον,	όετον,	-οῦτον,
		αέτων,	-άτων,	εέτων,	-εέτων,	οέτων,	-ούτων,
	P.	άετε,	-ᾶτε,	έετε,	-εῖτε,	όετε,	-οῦτε,
		αέτωσαν,	-άτωσαν.	εέτωσαν,	-εέτωσαν.	οέτωσαν,	-ούτωσαν.
Subj.	S.	άω,	-ῶ,	έω,	-ῶ,	όω,	-ῶ,
		ά�three,	-ᾷς,	έῃς,	-ῇς,	όῃς,	-οῖς,
		άῃ,	-ᾷ,	έῃ,	-ῇ,	όῃ,	-οῖ,
	D.	άητον,	-ᾶτον,	έητον,	-ῆτον,	όητον,	-ῶτον,
		άητον,	-ᾶτον,	έητον,	-ῆτον,	όητον,	-ῶτον,
	P.	άωμεν,	-ῶμεν,	έωμεν,	-ῶμεν,	όωμεν,	-ῶμεν,
		άητε,	-ᾶτε,	έητε,	-ῆτε,	όητε,	-ῶτε,
		άωσι,	-ῶσι.	έωσι,	-ῶσι.	όωσι,	-ῶσι.
Opt.	S.	άοιμι,	-ῷμι,	έοιμι,	-οῖμι,	όοιμι,	-οῖμι,
		άοις,	-ῷς,	έοις,	-οῖς,	όοις,	-οῖς,
		άοι,	-ῷ,	έοι,	-οῖ,	όοι,	-οῖ,
	D.	άοιτον,	-ῷτον,	έοιτον,	-οῖτον,	όοιτον,	-οῖτον,
		αοίτην,	-ῴτην,	εοίτην,	-οίτην,	οοίτην,	-οίτην,
	P.	άοιμεν,	-ῷμεν,	έοιμεν,	-οῖμεν,	όοιμεν,	-οῖμεν,
		άοιτε,	-ῷτε,	έοιτε,	-οῖτε,	όοιτε,	-οῖτε,
		άοιεν,	-ῷεν.	έοιεν,	-οῖεν.	όοιεν,	-οῖεν.
Infinitive.		άειν,	-ᾷν [or ᾶν].	έειν,	-εῖν.	όειν,	-οῦν.
Prtcp.	M.	άων,	-ῶν,	έων,	-ῶν,	όων,	-ῶν,
	F.	άουσα,	-ῶσα,	έουσα,	-οῦσα,	όουσα,	-οῦσα,
	N.	άον,	-ῶν.	έον,	-οῦν.	όον,	-οῦν.

(PASSIVE.) (59)

A) PRES.		τιμ-		φιλ-		χρυσ-	
Indic.	S.	άομαι,	-ῶμαι,	ίομαι,	-οῦμαι,	όομαι,	-οῦμαι,
		άῃ,	-ᾷ,	ίῃ,	-ῇ,	όῃ,	-οῖ,
		άεται,	-ᾶται,	ίεται,	-εῖται,	όεται,	-οῦται,
	D.	αόμεθον,	-ώμεθον,	ιόμεθον,	-ούμεθον,	οόμεθον,	-ούμεθον
		άεσθον,	-ᾶσθον,	ίεσθον,	-εῖσθον,	όεσθον,	-οῦσθον,
		άεσθον,	-ᾶσθον,	ίεσθον,	-εῖσθον,	όεσθον,	-οῦσθον,
	P.	αόμεθα,	-ώμεθα,	ιόμεθα,	-ούμεθα,	οόμεθα,	-ούμεθα,
		άεσθε,	-ᾶσθε,	ίεσθε,	-εῖσθε,	όεσθε,	-οῦσθε,
		άονται,	-ῶνται.	ίονται,	-οῦνται,	όονται,	-οῦνται.
Imp.	S.	άου,	-ῶ,	ίου,	-οῦ,	όου,	-οῦ,
		αέσθω,	-άσθω,	ιέσθω,	-εέσθω,	οέσθω,	-ούσθω,
	D.	άεσθον,	-ᾶσθον,	ίεσθον,	-εῖσθον,	όεσθον,	-οῦσθον,
		αέσθων,	-άσθων,	ιέσθων,	-εέσθων,	οέσθων,	-ούσθων,
	P.	άεσθε,	-ᾶσθε,	ίεσθε,	-εῖσθε,	όεσθε,	-οῦσθε,
		αέσθωσαν,	-άσθωσαν.	ιέσθωσαν,	-εέσθωσαν,	οέσθωσαν,	-ούσθωσαν
Subj.	S.	άωμαι,	-ῶμαι,	ίωμαι,	-ῶμαι,	όωμαι,	-ῶμαι,
		άῃ,	-ᾷ,	ίῃ,	-ῇ,	όῃ,	-οῖ,
		άηται,	-ᾶται,	ίηται,	-ῆται,	όηται,	-ῶται,
	D.	αώμεθον,	-ώμεθον,	ιώμεθον,	-ώμεθον,	οώμεθον,	-ώμεθον,
		άησθον,	-ᾶσθον,	ίησθον,	-ῆσθον,	όησθον,	-ῶσθον,
		άησθον,	-ᾶσθον,	ίησθον,	-ῆσθον,	όησθον,	-ῶσθον,
	P.	αώμεθα,	-ώμεθα,	ιώμεθα,	-ώμεθα,	οώμεθα,	-ώμεθα,
		άησθε,	-ᾶσθε,	ίησθε,	-ῆσθε,	όησθε,	-ῶσθε,
		άωνται,	-ῶνται.	ίωνται,	-ῶνται.	όωνται,	-ῶνται.
Opt.	S.	αοίμην,	-ῴμην,	ιοίμην,	-οίμην,	οοίμην,	-οίμην,
		άοιο,	-ῷο,	ίοιο,	-οῖο,	όοιο,	-οῖο,
		άοιτο,	-ῷτο,	ίοιτο,	-οῖτο,	όοιτο,	-οῖτο,
	D.	αοίμεθον,	-ῴμεθον,	ιοίμεθον,	-οίμεθον,	οοίμεθον,	-οίμεθον
		άοισθον,	-ῷσθον,	ίοισθον,	-οῖσθον,	όοισθον,	-οῖσθον,
		αοίσθην,	-ῴσθην,	ιοίσθην,	-οίσθην,	οοίσθην,	-οίσθην,
	P.	αοίμεθα,	-ῴμεθα,	ιοίμεθα,	-οίμεθα,	οοίμεθα,	-οίμεθα,
		άοισθε,	-ῷσθε,	ίοισθε,	-οῖσθε,	όοισθε,	-οῖσθε,
		άοιντο,	-ῷντο.	ίοιντο,	-οῖντο.	όοιντο,	-οῖντο.
Infinitive.		άεσθαι,	-ᾶσθαι.	ίεσθαι,	-εῖσθαι.	όεσθαι,	-οῦσθαι.
Prtcp.	M.	αόμενος,	-ώμενος,	ιόμενος,	-ούμενος,	οόμενος,	-ούμενος
	F.	αομένη,	-ωμένη,	ιομένη,	-ουμένη,	οομένη,	-ουμένη,
	N.	αόμενον,	-ώμενον.	ιόμενον,	-ούμενον.	οόμενον,	-ούμενον

(59) (Imperfect Active.)

B) Impf.		ἐτίμ-		ἐφίλ-		ἐχρύσ-	
Indic.	S.	αον,	-ων,	εον,	-ουν,	οον,	-ουν,
		αες,	-ας,	ειες,	-ειες,	οες,	-ους,
		αε,	-α,	εε,	-ει,	οε,	-ου,
	D.	άετον,	-ᾶτον,	ίετον,	-εῖτον,	όετον,	-οῦτον,
		αίτην,	-άτην,	είτην,	-είτην,	οίτην,	-ούτην,
	P.	άομεν,	-ῶμεν,	ίομεν,	-οῦμεν,	όομεν,	-οῦμεν,
		άετε,	-ᾶτε,	ίετε,	-εῖτε,	όετε,	-οῦτε,
		αον,	-ων.	εον,	-ουν.	οον,	-ουν.

60.

Verbs in μι.

60 τίθημι, *place;* ἵστημι, *make to stand;* δίδωμι, *give;* δείκνῡμι, *show.*
(Formed from simpler roots, θε, στα, δο, δεικ.)

MOODS OF THE ACTIVE VOICE.

	Indic.	*Imperat.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
Pres.	τίθημι	(τίθετι) τίθει	τιθῶ (ῇς, ῇ)	τιθείην	τιθέναι	τιθείς.
	ἵστημι	(ἵστᾰθι) ἵστη	ἱστῶ (ῇς, ῇ)	ἱσταίην	ἱστᾰ'νάι	ἱστάς.
	δίδωμι	(δίδοθι) δίδου	διδῶ (ῷς, ῷ)	διδοίην	διδόναι	διδούς.
	δείκνῡμι	(δείκνῡθι) δείκνῡ	——	——	δεικνῡ'ναι	δεικνύς.
Aor. 2.	ἔθην	θές	θῶ (ῇς, ῇ)	θείην	θεῖναι	θείς.
	ἔστην	στῆθι	στῶ (ῇς, ῇ)	σταίην	στῆναι	στάς.
	ἔδων	δός	δῶ (ῷς, ῷ)	δοίην	δοῦναι	δούς.

TENSES OF THE ACTIVE VOICE.

Indicative.

Present.

S.	τίθημι	ἵστημι	δίδωμι	δείκνῡμι
	τίθης	ἵστης	δίδως	δείκνῡς
	τίθησι(ν)	ἵστησι(ν)	δίδωσι(ν)	δείκνῡσι(ν)
D.	τίθετον	ἵστᾰτον	δίδοτον	δείκνῡτον
	τίθετον	ἵστᾰτον	δίδοτον	δείκνῡτον
P.	τίθεμεν	ἵστᾰμεν	δίδομεν	δείκνῡμεν
	τίθετε	ἵστᾰτε	δίδοτε	δείκνῡτε
	τιθέᾱσι(ν)	ἱστᾱσι(ν)	διδόᾱσι(ν)	δεικνῡ᾽ᾱσι(ν)

(Imperfect Passive.)

B) Impf.		ἱτιμ-		ἰφιλ-		ἰχρυσ-	
Indic.	S.	ᾱόμην,	-ώμην,	ιόμην,	-ούμην,	οόμην,	-ούμην,
		ᾱόου,	-ῶ,	ίου,	-οῦ,	όου,	-οῦ,
		ᾱέτο,	-ᾶτο,	ίετο,	-εῖτο,	όετο,	-οῦτο,
	D.	ᾱόμεθον,	-ώμεθον,	ιόμεθον,	-ούμεθον,	οόμεθον,	-ούμεθον,
		ᾱέσθον,	-ᾶσθον,	ίεσθον,	-εῖσθον,	όεσθον,	-οῦσθον,
		ᾱέσθην,	-ᾱσθην,	ιέσθην,	-εῖσθην,	οέσθην,	-ούσθην,
	P.	ᾱόμεθα,	-ώμεθα,	ιόμεθα,	-ούμεθα,	οόμεθα,	-ούμεθα,
		ᾱέσθε,	-ᾶσθε,	ίεσθε,	-εῖσθε,	όεσθε,	-οῦσθε,
		ᾱόντο,	-ῶντο.	ίοντο,	-οῦντο.	όοντο,	-οῦντο.

Imperfect [Cf. p. 166, *e*].

S.	ἱτίθην	ἵστην	[ἰδίδων[1]]	ἰδείκνῡν
	(ἱτίθης)	ἵστης	[ἰδίδως]	ἰδείκνῡς
	(ἱτίθη)	ἵστη	[ἰδίδω]	ἰδείκνῡ
D.	ἱτίθετον	ἵστᾰτον	ἰδίδοτον	ἰδείκνῡτον
	ἱτιθέτην	ἱστᾰ'την	ἰδιδότην	ἰδειικνῡ'την
P.	ἱτίθεμεν	ἵστᾰμεν	ἰδίδομεν	ἰδείκνῡμεν
	ἱτίθετε	ἵστᾰτε	ἰδίδοτε	ἰδείκνῡτε
	ἱτίθεισαν	ἵστᾰσαν	ἰδίδοσαν	ἰδείκνῡσαν

2nd Aorist.

S.	[ἔθην]	ἔστην	[ἔδων]	(none)
	[ἔθης]	ἔστης	[ἔδως]	
	[ἔθη]	ἔστη	[ἔδω]	
D.	ἔθετον	ἔστητον	ἔδοτον	
	ἐθέτην	ἱστήτην	ἐδότην	
P.	ἔθεμεν	ἔστημεν	ἔδομεν	
	ἔθετε	ἔστητε	ἔδοτε	
	ἔθεσαν	ἔστησαν	ἔδοσαν	

Subjunctive.

Present.

S.	τιθῶ	ἱστῶ	διδῶ	from δεικνύω
	τιθῇς	ἱστῇς	διδῷς	
	τιθῇ	ἱστῇ	διδῷ	
D.	τιθῆτον	ἱστῆτον	διδῶτον	
	τιθῆτον	ἱστῆτον	διδῶτον	
P.	τιθῶμεν	ἱστῶμεν	διδῶμεν	
	τιθῆτε	ἱστῆτε	διδῶτε	
	τιθῶσι(ν)	ἱστῶσι(ν)	διδῶσι(ν)	

[1] The forms in use are: *ἰδίδουν, ἰδίδους, ἰδίδου*, p. 166, *e*. *ἰδίδως*, only Xen. An. 5. 8, 4. (as Od. *τ*. 367.)

2nd Aorist.

S.	θῶ	στῶ	δῶ	(none)
	θῇς	στῇς	δῷς	

The Terminations as in the Present.

Optative.

Present.

S.	τιθείην	ἱσταίην	διδοίην	from δεικνύω
	τιθείης	ἱσταίης	διδοίης	
	τιθείη	ἱσταίη	διδοίη	
D.	τιθείητον	ἱσταίητον	διδοίητον	
	τιθεῖτον	ἱσταῖτον	διδοῖτον	
	τιθειήτην	ἱσταιήτην	διδοιήτην	
	τιθείτην	ἱσταίτην	διδοίτην	
P.	τιθείημεν	ἱσταίημεν	διδοίημεν	
	τιθεῖμεν	ἱσταῖμεν	διδοῖμεν	
	τιθείητε	ἱσταίητε	διδοίητε	
	τιθεῖτε	ἱσταῖτε	διδοῖτε	
	(τιθείησαν)	(ἱσταίησαν)	(διδοίησαν)	
	τιθεῖεν	ἱσταῖεν	διδοῖεν	

2nd Aorist.

S.	θείην	σταίην	δοίην	(none)

Terminations as in the Present.

Imperative.

Present.

S.	[τίθετι]	[ἵστᾰθι]	[δίδοθι]	[δείκνῡθι]
	τίθει	ἵστη	δίδου	δείκνῡ
	τιθέτω	ἱστᾰ΄τω	διδότω	δεικνῡ΄τω
D.	τίθετον	ἵστᾰτον	δίδοτον	δείκνῡτον
	τιθέτων	ἱστᾰ΄των	διδότων	δεικνῡ΄των
P.	τίθετε	ἵστᾰτε	δίδοτε	δείκνῡτε
	[τιθέτωσαν]	[ἱστᾰ΄τωσαν]	[διδότωσαν]	[δεικνῡ΄τωσαν]
	τιθέντων	ἱστάντων	διδόντων	δεικνύντων

2nd Aorist.

S.	θές[1]	στῆθι[2]	δός[1]	(none)
	θέτω	στήτω	δότω	

Terminations as in the Present.

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[1] The compounds throw the accent back on the preceding syllable: περίθες, ἀπόδος, ἀπόδοτε.

[2] In the compounds στᾱ: παράστᾱ, ἀπόστᾱ.

Infinitive. (60)

Present.

τιθέναι	ἱστᾰ́ναι	διδόναι	(δεικνῡ́ναι)

2nd Aorist.

θεῖναι	στῆναι	δοῦναι	(none)

Participle.

Present.

Masc.	τιθείς	ἱστᾰ́ς	διδούς	δεικνῡ́ς
	G. -έντος	-άντος	-όντος	-ύντος
Fem.	τιθεῖσα	ἱστᾰσα	διδοῦσα	δεικνῦσα
Neut.	τιθέν	ἱστᾰ́ν	διδόν	δεικνῡ́ν

2nd Aorist.

θείς, θεῖσα, θέν, στάς, στᾰσα, στάν, δούς, δοῦσα, δόν, (none)

61.

PASSIVE AND MIDDLE.

Moods of the Passive and Middle.

Pres. Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*	61
τίθ-εμαι	εσο (ου)	ῶμαι	είμην	έσθαι	έμενος	
ἵστ-ᾰμαι	ασο (ω)	ῶμαι	αίμην	ασθαι	άμενος	
δίδ-ομαι	οσο (ου)	ῶμαι	οίμην	οσθαι	όμενος	
δείκν-ῡμαι	ῦσο	——	——	υσθαι	ύμενος	
Aor. 2.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*	
ἐθέμην	(θέσο) θοῦ	θῶμαι	θείμην	θέσθαι	θέμενος	
[ἱστάμην not found]						
ἐπτάμην, *flew.*	(πτάσο) πτῶ	πτῶμαι	πταίμην	πτάσθαι	πτάμενος	
ἐδόμην	(δόσο) δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος	

TENSES OF THE PASSIVE AND MIDDLE.

Indicative.

Present.

Sing.	τίθεμαι	ἵστᾰμαι	δίδομαι	δείκνῡμαι
	τίθεσαι	ἵστᾰσαι	δίδοσαι	δείκνῡσαι
	[τίθῃ]	[ἵστᾳ]		
	τίθεται	ἵστᾰται	δίδοται	δείκνῡται
Dual	[τιθέμεθον]	[ἱστᾰ́μεθον]	[διδόμεθον]	[δεικνῡ́μεθον]
	τίθεσθον	ἵστασθον	δίδοσθον	δείκνυσθον
	τίθεσθον	ἵστασθον	δίδοσθον	δείκνυσθον
Plural	τιθέμεθα	ἱστᾰ́μεθα	διδόμεθα	δεικνῡ́μεθα
	τίθεσθε	ἵστασθε	δίδοσθε	δείκνυσθε
	τίθενται	ἵστανται	δίδονται	δείκνυνται

I)

Imperfect.

Sing.	ἐτιθέμην	ἱστᾰ́μην	ἐδιδόμην	ἐδεικνῡ́μην
	ἐτίθεσο	ἵστασο	ἐδίδοσο	ἐδείκνυσο
	[ἐτίθου]	[ἵστω]	[ἐδίδου]	
	ἐτίθετο	ἵστατο	ἐδίδοτο	ἐδείκνυτο
Dual	[ἐτιθέμεθον]	[ἱστάμεθον]	[ἐδιδόμεθον]	[ἐδεικνύμεθον]
	ἐτίθεσθον	ἵστασθον	ἐδίδοσθον	ἐδείκνυσθον
	ἐτιθέσθην	ἱστάσθην	ἐδιδόσθην	ἐδεικνύσθην
Plural	ἐτιθέμεθα	ἱστάμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	ἐτίθεσθε	ἵστασθε	ἐδίδοσθε	ἐδείκνυσθε
	ἐτίθεντο	ἵσταντο	ἐδίδοντο	ἐδείκνυντο

2nd Aorist Middle.

Sing.	ἐθέμην	[ἐστάμην]	ἐδόμην	(none)
	ἔθου	[ἔστω]	ἔδου	
	ἔθετο	[ἔστατο]	ἔδοτο	

Terminations the same as those of the Imperfect.

Subjunctive. [Cf. p. 166, c.]

Present.

Sing.	τιθῶμαι	ἱστῶμαι	διδῶμαι	from δεικνύω
	τιθῇ	ἱστῇ	διδῷ	
	τιθῆται	ἱστῆται	διδῶται	
Dual	[τιθώμεθον]	[ἱστώμεθον]	[διδώμεθον]	
	τιθῆσθον	ἱστῆσθον	διδῶσθον	
	τιθῆσθον	ἱστῆσθον	διδῶσθον	
Plural	τιθώμεθα	ἱστώμεθα	διδώμεθα	
	τιθῆσθε	ἱστῆσθε	διδῶσθε	
	τιθῶνται	ἱστῶνται	διδῶνται	

2nd Aorist Middle[1].

Sing.	θῶμαι	[στῶμαι]	δῶμαι	(none)
	θῇ	[στῇ]	δῷ	

Terminations the same as those of the Present.

Optative.

Present.

Sing.	τιθείμην	ἱσταίμην	διδοίμην	from δεικνύω
	τιθεῖο	ἱσταῖο	διδοῖο	
	τιθεῖτο	ἱσταῖτο	διδοῖτο	
Dual	[τιθείμεθον]	[ἱσταίμεθον]	[διδοίμεθον]	
	τιθεῖσθον	ἱσταῖσθον	διδοῖσθον	
	τιθείσθην	ἱσταίσθην	διδοίσθην	
Plural	τιθείμεθα	ἱσταίμεθα	διδοίμεθα	
	τιθεῖσθε	ἱσταῖσθε	διδοῖσθε	
	τιθεῖντο	ἱσταῖντο	διδοῖντο	

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[1] Here too (as in τίθωμαι, &c. p. 166, c) the accentuation of the compounds is often thrown back: ἐπίθωμαι (or ἐπιθῶμαι)· πρόσθηται.

2nd Aorist Middle. (61)

Sing.	θείμην	[σταίμην]	δείμην	(none)

Terminations the same as those of the Present.

Imperative.

Present.

Sing.	τίθεσο	ἵστᾰσο	δίδοσο	δείκνῡσο
	[τίθου)	(ἵστω)	[δίδου]	
	τιθέσθω	ἱστάσθω	διδόσθω	δεικνύσθω
Dual	τίθεσθον	ἵστασθον	δίδοσθον	δείκνυσθον
	τιθέσθων	ἱστάσθων	διδόσθων	δεικνυσθων
Plural	τίθεσθε	ἵστασθε	δίδοσθε	δείκνυσθε
	τιθέσθωσαν	ἱστάσθωσαν	διδόσθωσαν	δεικνύσθωσαν
	or τιθέσθων	ἱστάσθων	διδόσθων	δεικνύσθων

2nd Aorist Middle.

Sing.	θοῦ[1]	[στάσο, στῶ]	δοῦ[1]	(none)
	θέσθω	[στάσθω]	δόσθω	

Terminations the same as in the Present.

Infinitive.

Present.

τίθεσθαι	ἵστασθαι	δίδοσθαι	δείκνυσθαι

2nd Aorist Middle.

θέσθαι	[στάσθαι]	δόσθαι	(none)

Participle.

Present.

τιθέμενος	ἱστάμενος	διδόμενος	δεικνύμενος

2nd Aorist Middle.

θέμενος	[στάμενος]	δόμενος	(none)

62.

The remaining tenses are formed from the original roots: of τίθημι, ἵστημι, δίδωμι, δείκνυμι (orig. roots, θε, στα, δο, δεικ), they are these: 62

Future.

Act.	θήσω	στήσω	δώσω	δείξω
Mid.	θήσομαι	στήσομαι	δώσομαι	δείξομαι
Pass.	τεθήσομαι	σταθήσομαι	δοθήσομαι	δειχθήσομαι

Aorist.

Act.	ἔθηκα	ἔστησα	ἔδωκα	ἔδειξα
Mid.	[ἐθηκάμην]	ἐστησάμην	[ἐδωκάμην]	ἐδειξάμην
Pass.	ἐτέθην	ἐστάθην	ἐδόθην	ἐδείχθην

[1] In the compounds the accent is thrown back: but not that of the *2nd sing.*, unless the *prep.* is a *dissyllable*: ἀπόθου, προσθοῦ: ἀπόθεσθε, πρόσθεσθε.

2)

Perfect.

Act.	τίθεικα	ἵστηκα	δέδωκα	δέδειχα
Pass.	τέθειμαι	(ἕσταμαι)	δέδομαι	δέδειγμαι

Pluperfect.

Act.	ἐτεθείκειν	εἱστήκειν ἑστήκειν	ἐδεδώκειν	ἐδεδείχειν
Pass.	ἐτεθείμην	(ἑστάμην)	ἐδεδόμην	ἐδεδείγμην

On the syncopated forms of the Perf. ἕστηκα, see Pdm. 65. For ἵημι, see Pdm. 67.

a) A Fut. ἑστήξω (*stabo*) was formed fr. Perf.—ἑστήξομαι later.—The Aorists ἔθηκα, ἔδωκα are used only in the sing. Indic.; the forms of the 2nd Aor. in dual and pl.; in the other moods; and in the participle. Ἐθηκάμην, ἐδωκάμην are *un-Attic*.

b) The peculiarity of κα, as termination of Aor. 1, belongs to ἔθηκα, ἔδωκα, ἧκα (ἵημι).

c) The *Opt.* and *Subj.* of the *Pres. Pass.* from τίθημι, δίδωμι, and ἵημι are usually conjugated as if from τίθω, δίδω, ἵω, the accent being thrown back: thus τίθωμαι, δίδωμαι, &c.; τιθοίμην, διδοίμην (δίδοιο, δίδοιτο, &c.). So in Aor. 2. Mid. ἀπόθωμαι, ἀπόδοιτο, &c.

d) This analogy, as far as regards the *accent*, is followed by δύναμαι (*am able*), and ἐπίσταμαι (*know how*).

Thus: ἐπίστωμαι	-ῃ	-ηται		δυναίμην	-αιο	-αιτο
(But ἱστῶμαι	-ᾖ	-ῆται)		ἱσταίμην	-αιο	-αιτο

So also δυναίμην δυναιο δυναιτο.

e) In the *Imperf. Active* the singular of τίθημι and ἵημι is often, that of δίδωμι regularly, formed as if from τιθέω, διδόω: ἐτίθουν is not found: but ἐτίθεις, ἐτίθει, are far commoner than ἐτίθης, ἐτίθη: ἐδίδουν, ἐδίδους, ἐδίδου. In Attic poetry the forms of the *Present* τιθεῖς, τιθεῖ, and (from ἵημι) ἱεῖς, ἱεῖ are also found.

63.

Verbs with 2nd Aorist like Verbs in μι.

2nd Aorist.

3	ἀποδιδράσκω, *I run away.*	ῥέω. *I flow.*	γιγνώσκω, *I know.*	φύω, *I put forth naturally* (Aor. 2. intrans.).
Indicative.				
S.	ἀπέδρᾱν	ἐῤῥύην	ἔγνων	ἔφῡν
	ἀπέδρᾱς	ἐῤῥύης	ἔγνως	ἔφῡς
	ἀπέδρᾱ	ἐῤῥύη	ἔγνω	ἔφῡ
D.	ἀπεδρᾱ́τον	ἐῤῥύητον	ἔγνωτον	ἔφυτον
	ἀπεδρᾱ́την	ἐῤῥυήτην	ἐγνώτην	ἐφῡ́την
P.	ἀπέδρᾱμεν	ἐῤῥύημεν	ἔγνωμεν	ἔφῡμεν
	ἀπέδρᾱτε	ἐῤῥύητε	ἔγνωτε	ἔφῡτε
	ἀπέδρᾱσαν	ἐῤῥύησαν	ἔγνωσαν	ἔφῡσαν

Subjunctive.		2nd Aorist.		(63.
S. ἀποῤῥῶ	ῥυῶ	γνῶ	φύω (prob. ῡ)	
ἀποῤῥῷς	ῥυῇς	γνῷς	φύῃς	
ἀποῤῥῷ	ῥυῇ	γνῷ	φύῃ	
D. ἀποῤῥᾶτον	ῥυῆτον	γνῶτον	φύητον	
ἀποῤῥᾶτον	ῥυῆτον	γνῶτον	φύητον	
P. ἀποῤῥῶμεν	ῥυῶμεν	γνῶμεν	φύωμεν	
ἀποῤῥᾶτε	ῥυῆτε	γνῶτε	φύητε	
ἀποῤῥῶσι(ν)	ῥυῶσι(ν)	γνῶσι(ν)	φύωσι	
Optative.				
S. ἀποῤῥαίην	ῥυείην	γνοίην	φύοιμι or φῦ΄ην[1]	
ἀποῤῥαίης	ῥυείης	γνοίης	φύοις or φῦ΄ης	
ἀποῤῥαίη	ῥυείη	γνοίη	φύοι or φῦ΄η	
&c.	&c.	&c.	&c.	
Imperative.				
S. ἀπόῤῥᾶθι	ῥύηθι	γνῶθι	(φῦθι)	
ἀποῤῥᾱ΄τω	ῥυήτω	γνώτω	(φύτω)	
&c.	&c.	&c.	&c.	
Infinitive.				
ἀποῤῥᾶναι	ῥυῆναι	γνῶναι	φῦναι	
Participle.				
ἀποῤῥάς, ᾶσα, ᾰ΄ν	ῥυείς, εῖσα, ἐν	γνούς γνοῦσα, γνόν	φῦς, φῦσα, φῦ΄ν	

64. The following are additional examples of this formation:— 64

	Aor. 2.	Imp.	Subj.	Opt.	Infin.	Partic.
ἁλίσκομαι (*am taken*)	ἥλων (*was taken*) ἐάλων (Att.)	—	ἁλῶ (ῷς, ῷ)	ἁλοίην	ἁλῶναι	ἁλούς [ᾰ except in Ind.]
βαίνω, *go*	ἔβην (*went*)	βῆθι	βῶ (ῷς, ῷ)	βαίην	βῆναι	βάς
βιόω, *live*	ἐβίων (*lived*)	—	βιῶ (ῷς, ῷ)	βιῴην	βιῶναι	βιούς (οῦσα, οῦν)
πέτομαι, *fly*	ἔπτην (*flew*)[2]	—	(πτῶ?)	πταίην	πτῆναι	πτάς
σκέλλω, *dry*	ἐσκλην (*withered*)	—	——	——	σκλῆναι	
δύω	ἔδυν (*went into*)	δῦθι	δύω (ῃς, ῃ)	[δύην Hom.]	δῦναι	δύς (ῦσα)
φθάνω (*come before, anticipate*)	ἔφθην	—	φθῶ (ῇς, ῇ)	φθαίην	φθῆναι	φθας

65. *Syncopated Perfect.* 65

	Sing.	Dual.	Plural.
Indicative	ἕστηκα	—	ἑστᾰ΄μεν
	ἑστηκας	ἑστᾰ΄τον	ἑστᾰ΄τε
	ἑστηκε(ν)	ἑστᾰ΄τον	ἑστᾰ΄σι(ν)

[1] φῦ΄ην for φυίην. Hippocrates has *Aor.* 2. ἐφύην (φυῆναι, &c.), like ἐῤῥύην. This is the usual form in later writers; and the Subj. φυῶ (Plat.) must be referred to this, not to ἔφυν. (*Buttmann.*)

[2] Late: ἐπτόμην the usual form.

(65) Subjunctive ἱστῶ
Optative ἱσταίην, ἱσταίης, &c.
Imperative ἵστᾰθι, ἱστᾰ΄τω, &c.
Infinitive ἱστάναι
Participle ἱστώς, ῶσα, ώς, or ός, Gen. ἱστῶτος, ώσης, ῶτος.

Pluperfect.

Sing.	Dual.	Plural.
ἱστήκειν or εἱστήκειν	—	ἵστᾰμεν
ἱστήκεις or εἱστήκεις	ἵστᾰτον	ἵστᾰτε
ἱστήκει or εἱστήκει	ἱστᾰ΄την	ἵστᾰσαν

a) These syncopated forms are only found in the *Dual* and *Plural*. The regular forms of ἵστηκα are sometimes met with, though the shorter forms are the commoner in the best authors, especially for the *Plural*.—ἱστηκέναι rare in Attic (*Kr.*).

b) In the Pluperf. of ἵστημι, ἵστασαν is the form of this kind that principally occurs.

c) The Participle arises by contraction from *αώς*. The ω (as arising from *αο*) is retained through the oblique cases: but the neuter ἱστός has better authority than ἱστώς.

66. (*Other Syncopated Perfects.*)

66 δείδω (Hom.), *fear*, δέδια (rare in Sing.), Pl. δέδῐμεν, δέδῐτε, δεδῐᾶσιν. Part. δεδιώς. Imperf. δέδιθι. Subj. δεδίω. Opt. δεδιείην. Impf. δεδιέναι. Pluperf. 3rd Plur. ἐδέδισαν or ἐδεδίεσαν.

θνήσκω, *die* τέθνηκα (-ας, -ε), τέθνᾰμεν, τέθνᾰτε, τεθνᾶσι. Imperat. τέθνᾰθι. Opt. τεθναίην. Inf. τεθνᾰ΄ναι. Part. τεθνεώς (-εῶσα, εώς).

The Perfects τέθνηκα and δέδια are the only Perfects besides ἵστηκα whose syncopated forms are in common use in *prose*, the Partcp. βεβώς (from βαίνω) forming a partial exception. Of τέθνηκα, it is only the Infin. and Partcp. that are common in *Attic prose*: the Participle is τεθνεώς, with the (Ionic) intercalation of ε. Δέδια occurs *throughout*: the longer form, δέδοικα, occurs only in the *Indicat.* of Perf. and Pluperf. (where it is commoner in the *Singular* than the abridged forms), in the Infin. in the Dramatic writers, and in the Participle.

67. Ἵημι,—εἶμί and εἶμι,—φημί.

67 It is very important that the pupil should acquire a thorough familiarity with the forms of ἵημι, εἶμί and εἶμι, which, from the resemblance of some to others, are often hard to distinguish: indeed some forms (especially in the compounds) are *identical*, and can only be distinguished by the sense. Ἵημι occurs principally in its compounds, ἀφίημι, μεθίημι, &c. The ι is usually *long* in Attic Greek [as *short*, it occurs principally in the *participle*].

(ἵημι. Root, ἱ.)

Active.

	Ind.	Imper.	Subj.	Opt.	Inf.	Partcp.
Pres.	ἵημι	ἵει, ἱέτω, &c.	ἱῶ	ἱείην	ἱέναι	ἱείς, ἱεῖσα, ἱέν
Imp.	ἵην					
Perf.	εἷκα					
Plup.	εἵκειν					
Aor. 1.	ἧκα					
Aor. 2.	[ἧν]	ἷς, ἵτω. &c.	ὦ	εἴην	εἶναι	εἷς, εἶσα, ἕν
Pl.	εἶμεν					
	εἶτε					
	εἶσαν					
Fut.	ἥσω					

Passive.

Pres.	ἵεμαι (as τίθεμαι).		[On *Subj.* and *Opt.* see p. 166, *c.*]			
Impf.	ἱέμην					
Perf.	εἷμαι	εἷσο			εἷσθαι	εἱμένος
Plup.	εἵμην					
Aor.	εἵθην	ἵθητι	ἱθῶ	ἱθείην	ἱθῆναι	ἱθείς
Fut. 1.	ἱθήσομαι					
Fut. 3.	(none)					

Middle.

Aor. 1.	(ἡκάμην)					
Aor. 2.	εἵμην	οὗ	ὦμαι	εἵμην	ἵσθαι	ἵμενος
Fut.	ἥσομαι					

Verbal Adjective, ἱτός, ἱτιος.

As a general rule, ἵημι is conjugated like τίθημι.

a) The 3rd *Plur.* of the *Present Indic. Act.* is ἱᾶσι(ν) only, for ἱάασι(ν).

b) The *Imperf.* ἵην is doubtful in the singular: ἵεις, ἵει are undoubted, and it seems probable that ἵειν also was used as 1st sing.[1]

c) From ἀφίημι the *Imperf.* appears with a double augment: ἠφίει· ἠφίεσαν, but ἀφίει, and especially ἀφίεσαν, have more and better authority.

d) The *Aor.* 1. ἧκα, which is not found except in the *Indicative*, was in general use in the *singular*. In the *plural* it is *rarely* used by any Attic writers, but Eurip. Xen. Dem.—Of ἧν (ἵθην, ἴδων) the *singular of the Indicative* is no where to be found.

e) What is here said of ἧκα, ἧν, applies also to ἴδωκα, ἴθηκα: ἴδων, ἴθην. In *Aor.* 1. *Mid.* ἡκάμην is *sometimes*, but ἰδωκάμην, ἰθηκάμην, *never* found in Attic writers.

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[1] This and the following remarks are from *Krüger*.

(67) *f*) The *Dual* and *Plur.* of 2nd *Aor. Act.*; the *Indic.* of *Aor.* 2. *Mid.* and *Aor.* 1. *Pass.* are found in the common language (also in Herodotus); but always *with* the augment. Hence ἴμεν, ἴτε, ἴσαν, ἴθην, ἵμην, never occur.

g) Whether εἶμεν, εἶτε, εἵμην are *Indic.* or *Opt.* can only be determined by the *context*.

h) In the compounds of ἵημι the accent of the *Imperative* ἵς is thrown back: ἄφες. But οὗ retains it, even in compounds, in *this form*, not in the others: προοῦ; but πρόεσθε.

i) Of forms conjugated like barytone verbs (besides the Subj. and Opt. of Pres. Pass. and Aor. 2. Mid.; cf. p. 166, *c*), ἀφίοιτε, ἀφίοιεν, are found as *Pres. Opt.*; and ἴω is sometimes accented as a *barytone* Subj. (for ἰῶ).

68. (Εἰμί, εἶμι.)

☞ Εἰμί (*am*) has root ἐς· εἶμι (*ibo*) root *i*.

68 (1) εἰμί, *I am*; εἶμι, *I shall go* (*Pres.* mostly with *Fut.* meaning).

	Imperat.		Subj.	Opt.	Infin.	Partcp.	
Moods	εἰμί, ἴσθι	(ἔστω, &c.)	ὦ	εἴην	εἶναι	ὤν	(*am*)
	εἶμι, ἴθι	(ἴτω, &c.)	ἴω	ἴοιμι	ἰέναι	ἰών	(*go*)

Indicative Present.		Subj. of *to be*.	Subj. of *to go*.
S. εἰμί, *I am*	εἶμι, *I will go*	S. ὦ	ἴω
εἶ	εἶ	ᾖς	ἴῃς
ἐστί(ν)	εἶσι(ν)	ᾖ	ἴῃ
D. ἐστόν	ἴτον	D. ἦτον	[ἴητον?]
ἐστόν	ἴτον	ἦτον	[ἴητον?]
P. ἐσμέν	ἴμεν	P. ὦμεν	ἴωμεν
ἐστέ	ἴτε	ἦτε	ἴητε
εἰσί(ν)	ἴᾶσι(ν)	ὦσι(ν)	ἴωσι(ν)
Imp. S. ἴσθι	ἴθι (πρόϊθι: seld. πρόϊει)	Opt. S. εἴην	ἴοιμι or ἰοίην
ἔστω	ἴτω (προϊτω)	εἴης	ἴοις
D. ἔστον	ἴτον	εἴη	ἴοι
ἔστων	ἴτων	D. [εἴητον, εἴτον]	[ἴοιτον?]
P. ἔστε	ἴτε	εἰήτην, εἴτην	[ἰοίτην?]
ἔστωσαν and ἔστων (ὄντων Plat.)	ἴτωσαν or ἰόντων (ἴτων Æsch. E. 32)	P. εἴημεν, εἴμεν	ἴοιμεν
		εἴητε [εἶτε]	ἴοιτε
		εἴησαν, εἶεν	ἴοιεν
		Inf. εἶναι	ἰέναι
		Part. ὤν, οὖσα, ὄν	ἰών, ἰοῦσα, ἰόν
		G. ὄντος, οὔσης	ἰόντος, ἰούσης

IMPERFECT.

S. ἦν, *I was*	ᾖειν; old Attic, ᾖα, *I went*
ἦσθα	ᾖεις, usu. ᾖεισθα
ἦν (from ἦε-ν)	ᾖει
D. ἦστον [ἦτον]	ᾖειτον, us. ᾖτον
ἤστην [ἤτην]	ᾖείτην — ᾖτην
P. ἦμεν	ᾖειμεν — ᾖμεν
ἦτε (ἦστε)	ᾖειτε — ᾖτε
ἦσαν	ᾖεσαν

Fut. ἔσομαι, *I shall be*, ἔσῃ or ἔσει, ἔσται (for the poet. ἔσεται), &c. Opt. ἐσοίμην. Inf. ἔσεσθαι. Partcp. ἐσόμενος.

The *Middle* form (ἵεμαι, ἵεσαι or ἵῃ, ἵεται, &c., Imp. ἵεσο, Inf. ἵεσθαι, Partcp. ἱέμενος, Impf. ἱέμην, ἵεσο, &c.), signifying *to hasten*, ought probably to be written with the rough breathing (a supposition which is mostly confirmed by the manuscripts), and referred to ἵημι. Verbal adj. ἱτός is found in compounds: ἰτέος is more common than ἰτητέος (*Kr.*).

a) Εἰμί, *to be* (with the exception of εἶ) is *enclitic* in Pres. Indic. [See Rules for *Enclitics*.] In compounds, the accent is on the preposition, if the general rules of accentuation will allow it to be so far back, e. g. πάρειμι, πάρει, πάρεστι, &c., Imp. πάρισθι; but παρῆν on account of the augment; πάρεσται (= παρέσεται); παρ-εῖναι from the general rule for infinitives in ναι; subj. παρῶ, -ῇς, -ῇ, &c., on account of the contraction; and Opt. παρεῖμεν, &c. = παρείημεν, &c. The accentuation of the Partcp. in the compounds should be particularly noted; e. g. παρών, Gen. παρόντος, so also παριών, Gen. παριόντος.

b) With reference to *accentuation*, the compounds of εἶμι, *ibo*, follow the same rules as those of εἰμί, *sum* (Göttling says, Inf. ἴεναι); hence several forms of these two verbs are the same in compounds, e. g. πάρειμι, πάρει and πάρεισι (third sing. of εἶμι, and third plur. of εἰμί).

c) Εἶεν, esto, *be it so, good*, 3rd *plur.* Opt. (= εἴησαν).—The first person Impf. is often ᾖ in Attic poets, sometimes in Plato; ἤμην (which occurs in no other person) is very rare in Attic Greek (Xen.). The *un-Attic* form of the second person Impf. ἦς is found frequently in the later writers, and now and then in lyric passages of the Attic poets. The dual forms with σ (ἦστον,-ἤστην) are preferred; but in the *2nd pl.*, ἦτε seems to have been exclusively in use (*Kr.*). Ἔστων is less common than ἔστωσαν.

d) From εἶμι, the third pers. sing. Impf. ᾖειν instead of ᾖει is found in *the Attic poets* only before vowels, προσᾖειν. [Before a consonant, Pl. Crit. 114.]

e) The Pres. of εἶμι, *to go*, has, in Attic prose, almost always a Future meaning. Ἰέναι and ἰών occur both as *Present* and as *Future*. So also the Optative. (*Kr.*)

69 69. Φημί, *to say.* [οὔ φημι = *nego; say . . . not.*]

(*Moods:* φημί, φάθι or φαθί, φῶ, φαίην, φάναι, φάς.)

	Singular.	Dual.	Plural.
Present.	φημί		φαμέν
	φῄς (φῇς ?)	φατόν	φατέ
	φησί(ν)	φατόν	φασί(ν)
Imperfect.	ἔφην		ἔφαμεν
	(ἔφης) ἔφησθα	ἔφατον	ἔφατε
	ἔφη	ἐφάτην	ἔφασαν

Fut. φήσω. Aor. ἔφησα. Verbal Adjective, φατός, φατέος.

a) The second sing. φῄς is quite anomalous both in *accent* and in the ι subscript. (Göttling and Krüger print φῇς.) The compounds retain, in *this* form, the accent on the ultima, e. g. ἀντιφῄς, but σύμφημι, σύμφαθι, &c.

b) This verb has two significations, (a) *to say* in general, (b) *to affirm, to assert,* &c. (aio). The Fut. φήσω, however, has only the last signification.—Φῶ, φαίην *often* and φάναι *usually* relate to the *past.* The Participle φάς does not belong to *Attic prose.*

c) With φημί the verb ἠμί, *inquam,* may be compared. The Imperfect ἦν, ἦ is used in the phrases ἦν δ' ἐγώ, *said I,* ἦ δ' ὅς, *said he* (inserted parenthetically), in relating a conversation.

The pres. φημί (with the exception of φῄς) is *enclitic.* [See Rules for Enclitics.]

70. Οἶδα.

70 Οἶδα (*novi*) is properly a Perf. 2. from root εἰδ- [*vid-ĕre*]; but it passes over to the forms of a verb in μι: having second sing. -θα (as ἔφησθα, ἦσθα have, from φημί, εἰμί).

Moods.

οἶδα | ἴσθι (ἴστω) | εἰδῶ | εἰδείην | εἰδέναι | εἰδώς, υῖα, ός.

Present.

	Sing.	Dual.	Pl.
	οἶδα		ἴσμεν
	οἶσθα	ἴστον	ἴστε
	οἶδε(ν)	ἴστον	ἴσᾶσι(ν)

Imperfect.

Sing. ᾔδειν, Att. ᾔδη		Dual.	Pl. ᾔδειμεν
ᾔδεισθα, ᾔδεις, } Att.	{ ᾔδησθα, ᾔδης	ᾔδειτον	ᾔδειτε
ᾔδει, Att. ᾔδειν, ᾔδη		ᾐδείτην	ᾔδεσαν [ᾔδεισαν]

Fut. εἰσομαι. Verbal Adjective, ἰστέον.

a) Though the *sing.* forms ᾔδη, &c. are usually called *Attic,* the forms ᾔδειν, &c. occur even in the best Attic writers.—In the *Dual* and *Plur.* of *Imperf.,* ᾔστην, ᾔσμεν, -τε, -σαν, are also found in the poets.

b) *Fut.* εἰσομαι, and the *Subj.* [*Opt.*] and *Infin.* of the *Present* have also the meaning of *to understand.*

71.

Κεῖμαι (*jaceo*), ἧμαι (*sedeo*).

Κεῖμαι, according to Krüger, is from κείομαι = κίομαι: according to Buttmann, a *Perfect* for κέκειμαι. 71

a) The Infin. is accented like a *Perf. Infin.*, and retains this accent in compounds: κεῖσθαι, κατακεῖσθαι.

b) But κατάκειμαι, κατάκεισαι throw back the accent.

Ἧμαι (in Attic prose κάθημαι is the usual form) is in form a *Passive Perfect*.

Present.			Imperfect.
Ind.	Subj.	Opt.	
κεῖμαι	[κέωμαι]	[κεοίμην]	ἐκείμην
κεῖσαι	[κέῃ]	[κέοιο	ἔκεισο
κεῖται	κέηται	κέοιτο	ἔκειτο
[κείμεθον]			[ἐκείμεθον]
κεῖσθον			ἔκεισθον
κεῖσθον			ἐκείσθην
κείμεθα			ἐκείμεθα
κεῖσθε			ἔκεισθε
κεῖνται	κέωνται	κέοιντο	ἔκειντο

Imper. κεῖσο, κείσθω, &c. Infin. κεῖσθαι. Partcp. κείμενος. Fut. κείσομαι. No Aorist.

a) Present, ἧμαι, ἧσαι, ἧσται, &c. 3 plur. ἧνται.

Imper. ἧσο, ἥσθω, &c. Infin. ἧσθαι. Partcp. ἥμενος.

Imperf. ἥμην, ἧσο, ἧστο, &c. 3 plur. ἧντο.

b) Present, κάθημαι, κάθησαι, κάθηται, &c.

Subj. καθῶμαι. 3. καθῆται. Plur. 1. καθώμεθα. 3. καθῶνται.

Opt. καθοίμην [καθῴμην?] 3. καθοῖτο [καθῷτο?].

Imper. κάθησο [κάθου]. Inf. καθῆσθαι. Partcp. καθήμενος.

Imperf. ἐκαθήμην (καθήμην). 3. ἐκάθητο, καθῆστο (καθῆτο). 3. plur. ἐκάθηντο, καθῆντο.

The Imperf. of κάθημαι often prefixes the Syll. Augment to the preposition (but not in the Tragic poets) in ἐκαθήμην: but also καθῆσο, καθῆτο are found (more commonly καθῆστο, καθῆντο) where the Augment is *compensated for* by the accentuation. So also καθῆσθε, whereas κάθησθε is the *Present*. In the Subj. καθῶμαι is more regular than κάθωμαι: so also καθοῖτο, Opt., for which, *perhaps*, καθῴμην, καθῷτο (but only in these forms) were used (*Kr.*).

72.

Anomalous Verbs.

It is an anomaly of *meaning* when the *Future Middle* (in form) has a Passive sense. 72

(72) FUTURE MIDDLE with PASSIVE sense.

ἀδικήσομαι, *shall be injured* ἄξομαι, *shall be led* θρέψομαι, *shall be nourished* (also *Mid.*) οἰκήσομαι, *shall be inhabited* τιμήσομαι, *shall be honoured*	In these the *Pass.* meaning is pretty steady.
ζημιώσομαι, *shall be punished* στερήσομαι, *shall be deprived* φοβήσομαι, *shall be feared* ὠφελήσομαι, *shall be benefited*	In these, usage fluctuates between these forms and those in -θήσομαι; those in -θήσομαι denoting rather a *continued* action (*Herm.*).

So, ἄρξομαι (*shall be ruled*, and [*Mid.*] *shall begin*), εἴρξομαι (*shall be restrained*), βλάψομαι (*shall be hurt*), ταράξομαι (*shall be disturbed*), τρίψομαι (*shall be rubbed*), φυλάξομαι (*shall be guarded*), are all found in good Attic writers.

73.

73 *Futura Media* of *regular* verbs, which in classical writers are the quite or nearly exclusive forms.

ἀκούσομαι (-ούω), *shall hear.*
ἀλαλάξομαι (-άζω), *shall shout.*
ἀπαντήσομαι (-άω), *shall meet.*
ἀπολαύσομαι (-αύω), *shall derive* (from any thing).
βαδιοῦμαι (-ίζω), *shall walk.*
βοήσομαι (-άω), *shall shout.*
γελάσομαι (-άω), *shall laugh.*
κωκῦσομαι (-ῦω), *shall wail.*
οἰμώξομαι (-ώζω), *shall wail, lament.*
ὀλολύξομαι (-ύζω), *shall cry aloud* (to the gods).
πηδήσομαι (-άω), *shall leap.*
σιγήσομαι (-άω), *shall be silent.*
σιωπήσομαι (-άω), *shall hold my tongue.*
σπουδάσομαι (-άζω), *shall make haste, be busy.*
συρίξομαι (-ίζω), *shall pipe.*
τωθάσομαι (-άζω), *shall jeer.*

Futura Media of regular verbs whose *Future Active* is a less common form:

ᾄσομαι, ᾄσω (-δω), *will sing.*
ἁρπάσομαι, -άσω (-άζω), *shall snatch.*
βλέψομαι, -ψω (-πω), *shall look.*
γηράσομαι, -άσω (ά[σκ]ω), *shall grow old.*
διώξομαι, -ξω (-κω), *shall pursue.*
ἐγκωμιάσομαι, -άσω (-άζω), *shall panegyrize.*
ἐπαινέσομαι, -έσω (-έω), *shall praise.*
ἐπιορκήσομαι, -ήσω (-έω), *shall forswear myself.*
θαυμάσομαι, -άσω (-άζω), *shall wonder.*
κλέψομαι, -ψω (-πτω), *shall steal.*
ῥοφήσομαι, -ήσω (-έω), *shall sup up.*
σκώψομαι, -ψω (-πτω), *shall mock.*
χωρήσομαι, -ήσω (-έω), *shall retire.*

Θηρασομαι and θηρεύσομαι, *will chase*, and κολάσομαι, *will chastise*, do not belong here; for the *Middle Form* of *other tenses* is found as *Active* (implying that the action is done *for the agent's own satisfaction*), and the Futures in -σω are also in use. So ἑψήσομαι (Plat.) = mihi *coquam*. The *Regular* Fut. is ἑψήσω.

74.

Deponents Passive (i. e. that have a *Passive Aorist*).

ἠδυνήθην or ἐδυνήθην; ἐδυνάσθην, *was able*, (δύναμαι.)
ἠράσθην, *loved*, (ἔραμαι.)
ἠχθέσθην, *was vexed at*, (ἄχθομαι.)
ἐβουλήθην, ἠβουλήθην, *wished; chose*, (βούλομαι.)
ἐδεήθην, *begged*, (δέομαι.)
ἥσθην, *was delighted; was pleased*, (ἥδομαι.)
ᾠήθην, *thought*, (οἴομαι.)
ἐσέφθην[1], *reverenced*, (σέβομαι.)
ἐφαντάσθην, *likened myself*, (φαντάζομαι.)
διελέχθην, *conversed with*, (διαλέγομαι.)
ἐπεμελήθην, *cared for*, (-[ἐ]ομαι.) 7
ἐνεθυμήθην, *considered*
προεθυμήθην, *was eager*
ἐνενοήθην, *considered, intended*
διενοήθην, *thought over; intended*
ἀπενοήθην, *was beside myself; was desperate*
} (-εομαι.)
ἠναντιώθην, *opposed*, (-οομαι.)
εὐλαβήθην, *shunned scrupulously*, (-εομαι.)
ἐφιλοτιμήθην, *was ambitious*, (-εομαι.)

I. Verbs in ω, with collateral forms in εω or εομαι.

Present.	Future.	Perfect.	Aorist.
ἀλέξω, *ward off*	[ἀλεξήσω]		[ἤλεξα]
Middle	ἀλεξήσομαι		ἠλεξάμην
βόσκω, *feed*	βοσκήσω		
(ἐ)θέλω, *will*	(ἐ)θελήσω	ἠθέληκα	ἠθέλησα
ἐρύω, *take oneself off*	ἐρύσω	ἠρύκα	ἠρύσα
εὕδω, *sleep*	εὐδήσω	(none)	(none)
ἕψω, *boil*	ἑψήσω (Pdm. 73)	?	ἥψησα
Passive		ἥψημαι	ἡψήθην
Middle	ἑψήσομαι		ἡψησάμην
μέλει, *curæ est*	μελήσει	μεμέληκεν	ἐμέλησεν
μέλλω, *am going*	μελλήσω	?	ἐμέλλησα
μένω, *remain*	μενῶ	μεμένηκα	ἔμεινα
νέμω, *distribute*	νεμῶ	νενέμηκα	ἔνειμα
Passive		νενέμημαι	ἐνεμήθην
ὄζω, *smell of*	ὀζήσω	[ὄδωδα]	ὤζησα
ὀφείλω, *owe (ought)*	ὀφειλήσω	ὠφείληκα	ὠφείλησα
τύπτω, *beat*	τυπτήσω	?	(ἔτυπον)
Passive	τυπτήσομαι	τέτυμμαι	ἐτύπην
χαίρω, *rejoice*	χαιρήσω	κεχάρηκα (ημαι)	ἐχάρην
ἄχθομαι, *am vexed (at)*	ἀχθέσ(θήσ)ομαι	?	ἠχθέσθην
βούλομαι, *will; choose*	βουλήσομαι	βεβούλημαι	ἐβουλήθην
[ἔρομαι], *ask*	ἐρήσομαι	(none)	ἠρόμην
μάχομαι, *fight*	μαχοῦμαι	μεμάχημαι	ἐμαχεσάμην
μέλομαι, *care for*	μελήσομαι	μεμέλημαι	ἐμελήθην
οἴομαι, *think*	οἰήσομαι	(none)	ᾠήθην
οἴχομαι, *am gone*	οἰχήσομαι	[ᾤχημαι]	(none)

[1] Plat. Phædr. 254.

ϛ) II. Verbs in αω, with a collateral form in ω.

Present.	Future.	Perfect.	Aorist.
γαμέω, *marry*	γαμῶ	γεγάμηκα	ἔγημα
Middle	γαμοῦμαι	γεγάμημαι	ἐγημάμην
δοκέω, *seem*	δόξω	δέδογμαι	ἔδοξα
ῥιπτέω, ῥίπτω, *throw*	ῥίψω	ἔρριφα	ἔρριψα
Passive		ἔρριμμαι	ἐρρίφ(θ)ην
ὠθέω, *thrust*	ὤσω (ὠθήσω)	(ἔωσα)	ἔωσα
Passive	ὠσθήσομαι	ἔωσμαι	ἐώσθην
Middle	ὤσομαι		ἐωσάμην

III. Verbs in άν-ω, άν-ομαι; i. e. whose roots are formed by αν appended to the simpler root. (With some in νω, ίνω, αίνω, αίνομαι, νίομαι.)

Present.	Future.	Perfect.	Aorist.
ἁμαρτάνω, *miss; sin*	ἁμαρτήσομαι	ἡμάρτηκα	ἥμαρτον
Passive		ἡμάρτημαι	ἁμαρτήθην
αὐξ(άν)ω, *increase*	αὐξήσω	ἠύξηκα	ηὔξησα
Passive	αὐξη(θή)σομαι	ἠύξημαι	ηὐξήθην
βλαστάνω, *bud*	βλαστήσω	(β)εβλάστηκα	ἐβλάστησα
δαρθάνω, *sleep*	δαρθήσομαι (?)	δεδάρθηκα	ἔδαρθον
ἀλισθάνω, *slip*	ἀλισθήσω (?)	(ἀλίσθηκα)	ἤλισθον
αἰσθάνομαι, *perceive*	αἰσθήσομαι	ἠσθημαι	ἠσθόμην
ἀπεχθάνομαι, *become hated*	ἀπεχθήσομαι	ἀπήχθημαι	ἀπηχθόμην
τίνω, *pay*	τίσω	τέτικα	ἔτισα, τίσαι
Passive		τέτισμαι	ἐτίσθην
Middle			ἐτισάμην
φθάνω, *come before*	φθήσομαι	ἔφθακα	ἔφθασα, ἔφθην
δάκνω, *bite*	δήξομαι	?	ἔδακον
Passive	δηχθήσομαι	δέδηγμαι	ἐδήχθην
κάμνω, *become weary*	καμοῦμαι	κέκμηκα	ἔκαμον
τέμνω, *cut*	τεμῶ	τέτμηκα	ἔτεμον
Passive	τετμήσομαι	τέτμημαι	ἐτμήθην
βαίνω, *go*	βήσομαι	βέβηκα	ἔβην
ἐλαύνω, *drive*	ἐλῶ	ἐλήλακα	ἤλασα
Passive		ἐλήλαμαι	ἠλάθην
Middle			ἠλασάμην
δυφραίνομαι, *smell*	δυφρήσομαι	[δέδυφρημαι]	ἐδυφρόμην
ἱκνέομαι, *come*	ἵξομαι	ἵγμαι	ἱκόμην

IV. Verbs in άνω, άνομαι, whose short root was strengthened by ν, before αν was appended; λαθ-, λαθ-; λανθ-, λανθ-άν-ω.

Present.	Future.	Perfect.	Aorist.
λανθάνω, *am hid*	λήσω	λέληθα	ἔλαθον
Middle	λήσομαι	λέλησμαι	ἐλαθόμην
μανθάνω, *learn*	μαθήσομαι	μεμάθηκα	ἔμαθον
λαμβάνω, *take*	λήψομαι	εἴληφα	ἔλαβον

Present.	Future.	Perfect.	Aorist.
Passive	ληφθήσομαι	εἴλημμαι	ἐλήφθην
Middle			ἐλαβόμην
θιγγάνω, touch	θίξομαι (-ω?)	?	ἔθιγον
λαγχάνω, receive by lot	λήξομαι	εἴληχα	ἔλαχον
Passive		εἴληγμαι	ἐλήχθην
τυγχάνω, hit a mark	τεύξομαι	τετύχηκα	ἔτυχον
πυνθάνομαι, enquire	πεύσομαι	πέπυσμαι	ἐπυθόμην

V. Verbs in σκω appended to the simple root.

Present.	Future.	Perfect.	Aorist.
γηράσκω, grow old	γηρᾴσομαι(σω)	γεγήρακα	ἐγήρασα
ἡβάσκω, puberscere	ἡβήσω	ἥβηκα	ἥβησα
ἀρέσκω, please	ἀρέσω	(ἀρήρεκα)	ἤρεσα
εὑρίσκω, find	εὑρήσω	εὕρηκα	εὗρον
Passive	εὑρεθήσομαι	εὕρημαι	εὑρέθην
ἀνδάνω, spread	ἀνεδήσω	ἀνέδηκα	ἀνέδησα
		ἀνήδηκα	ἀνήδησα
Passive	ἀνεδησθήσομαι	ἀνέδημαι	ἀνεδήσθην
		ἀνήδημαι	ἀνεδήσθην
ἀμβλίσκω, miscarry	(ἀμβλήσω)	ἤμβληκα	ἤμβλησα
θνήσκω, die	θανοῦμαι	τέθνηκα	ἔθανον
ὀλίσκομαι, propitiate	ὀλέσομαι		ὀλεσάμην
Passive		(ὅλωμαι)	ὀλώσθην
ἁλίσκομαι, am taken	ἁλώσομαι	ἑάλωκα	ἑάλων
		ἕλωκα	ἕλων

VI. Verbs in σκω appended to a simpler root reduplicated: βασ-, βεβασκε-.

Present.	Future.	Perfect.	Aorist.
βιβρώσκω, eat	[βρώσομαι]	βέβρωκα	[ἔβρωσα]
Passive	(βρωθήσομαι)	βέβρωμαι	ἐβρώθην
γιγνώσκω, know	γνώσομαι	ἔγνωκα	ἔγνων
Passive	γνωσθήσομαι	ἔγνωσμαι	ἐγνώσθην
τιτρώσκω, wound	τρώσω	?	ἔτρωσα
Passive	τρωθήσομαι	τέτρωμαι	ἐτρώθην
μιμνήσκω, put in mind	μνήσω		ἔμνησα
Passive (= remember)	μνησθήσομαι	μέμνημαι	ἐμνήσθην
	μεμνήσομαι		
ὀλλύσκω, run away	ὀλοῦμαι	ὄλωλα	ὤλετο
		τέτροφα	
πιπράσκω, buy			
Passive	πεπράσομαι	πέπραμαι	ἐπρᾴθην

ᾑ) To these must be added:

(1) χρή, *oportet*, ἐχρῆν, or χρῆν, *oportebat*, χρήσει, *oportebit* (R. χρα- or χρε-).

	Imper.	Subj.	Opt.	Infin.	Partcp.
χρή	(none)	χρῇ	χρείη	χρῆναι	τὸ χρεών.

(2) ἀπόχρη, *suffice*, Inf. ἀποχρῆν [or -χρῆν], Part. ἀποχρῶν. Imperf. ἀπέχρη, Fut. ἀποχρήσει, Aor. ἀπέχρησε(ν). It also takes some personal forms (as from ἀποχράω), ἀποχρῶσιν, ἀποχρήσουσι(ν). In Mid. ἀποχρῆσθαι (= *to have enough*) is conjugated like χράομαι.

(3) ἐπριάμην, *to buy* (used by the Attics as Aorist to ὠνίομαι).

Imper.	Subj.	Opt.	Infin.	Partcp.
ἐπριάμην	πρίω	πρίωμαι	πριαίμην	πρίασθαι	πριάμενος

IX. Verbs in νυμι appended to an *impure* original root.

Present.	Future.	Perfect.	Aorist.
ἄγνυμι, *break*	ἄξω	ἔαγα	ἔαξα
Passive		[ἔαγμαι]	(ἐᾱ́γην)
δείκνυμι, *show* (Pdm. 60)			
ζεύγνυμι, *bind*	ζεύξω	?	ἔζευξα
Passive		ἔζευγμαι	ἐζεύχθην
Middle	ζεύξομαι		ἐζευξάμην
μίγνυμι, *mix*	μίξω	(μέμιχα)	ἔμιξα
Passive	μιχθήσομαι	μέμιγμαι	ἐμίχθην, ἐμίγην
οἴγνυμι, οἴγω, *open*	οἴξω	ἔῳχα	ἔῳξα, οἴξαι
Passive (= am open)		ἔῳγμαι	ἐῴχθην, οἰχθῆναι
ὀμόργνυμι, *wash off*		?	ὤμορξα
Passive		?	ὠμόρχθην
Middle	ὀμόρξομαι		ὠμορξάμην
πήγνυμι, *fix, fasten*		πέπηγα (*284)	ἔπηξα
ῥήγνυμι, *tear*	ῥήξω	ἔῤῥωγα (*283)	ἔῤῥηξα
Passive	ῥαγήσομαι		ἐῤῥάγην
Middle			ἐῤῥηξάμην
ὄμνυμι, *swear*	ὀμοῦμαι	ὀμώμοκα	ὤμοσα
		ὀμωμόσθαι	ὀμο(σ)θῆναι
ὄλλυμι, *destroy*	ὀλῶ	ὄλωλεκα	ὤλεσα
Middle	ὀλοῦμαι	ὄλωλα (perii)	ὠλόμην

X. Verbs in νυῦμι appended to a *pure* original root.

ἀμφιέννυμι, *put on* (*clothes*)	ἀμφιῶ	(none)	ἠμφίεσα
Middle	ἀμφιέσομαι	ἠμφίεσμαι	
κορέννυμι, *satisfy*	(κορέσω)	[κεκόρηκα]	ἐκόρεσα
Passive		κεκόρεσμαι	ἐκορέσθην
σβέννυμι, *extinguish*	σβέσω		ἔσβεσα
Passive	σβεσθήσομαι	ἔσβεσμαι	ἐσβέσθην
Intransitive	σβήσομαι	ἔσβηκα	ἔσβην
στορέννυμι, *strew, spread*	στορῶ	(none)	ἐστόρεσα
(Comp. στρώννυμι)		ἐστόρεσμαι	[ἐστορέσθην]

Present.	Future.	Perfect.	Aorist.
κεράννυμι, *mix*	κεράσω (?)	κέκρᾱκα (?)	ἐκέρᾰσα
Passive		κέκρᾱμαι κεκέρασμαι	ἐκρᾱ́θην ἐκεράσθην
Middle			ἐκερασάμην
κρεμάννυμι, *hang* (trans.)	κρεμῶ	?	ἐκρέμᾰσα
Passive		(κεκρέμαμαι)	ἐκρεμάσθην
κρέμαμαι, *hang* (intrans.)	κρεμήσομαι		
πετάννυμι, *spread out; extend*	πετάσω *Att.* πετῶ	[πεπέτᾰκα]	ἐπέτᾰσα
Passive		πέπτᾰμαι	ἐπετάσθην
σκεδάννυμι, *scatter*	σκεδῶ		ἐσκέδᾰσα
Passive		ἐσκέδασμαι	ἐσκεδάσθην
ζώννυμι, *gird*	ζώσω	[ἔζωκα]	ἔζωσα
Passive		ἔζωσμαι	
Middle			ἐζωσάμην
ῥώννυμι, *strengthen*	ῥώσω	?	
Passive	ῥωσθήσομαι.	ἔῤῥωμαι	ἐῤῥώσθην
στρώννυμι, *strew*	στρώσω		ἔστρωσα
Passive		ἔστρωμαι	ἐστρώθην
Middle			ἐστρωσάμην
χρώννυμι, *colour*		?	ἔχρωσα
Passive		κέχρωσμαι	ἐχρώσθην

THE

LATIN RULES

EXTRACTED FROM MY 'ELEMENTARY GREEK GRAMMAR.'

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512 Sæpe fit, ut tota enunciatio subjecti[1] vice fungatur: ut, δῆλόν ἐστιν εἰ τοῦτο διαπράξει, incertum est, *utrum hæc perfecturus sit necne* [it is uncertain, *whether he will carry this through* = *his carrying this through* is uncertain].

516 Sæpe fit, ut copula non ponatur illa quidem, sed cum nomine aliquo simul audiatur: ut, ἀδύνατον, πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, *fieri non potest, ut, qui multa moliatur, is omnia recte faciat.*

522 Verborum, quæ cum altero nominativo, vel, si transitiva sint activæ vocis, cum altero accusativo construuntur, hæc fere sunt genera:

a) Esse, fieri, naturâ comparatum esse;
b) vocare, compellare, et similia;
c) creare, eligere, constituere, et similia:
d) videri, putare, pro aliquo habere; reddere, facere (= *to render*), et similia:
e) manere.

524 Neutrum plurale verbo singulari plerumque sed non semper conjungitur: velut, Ἀθηναίων ηὔξετο τὰ πράγματα, *Athenienseium opes creverunt.* Τὰ τέκνα θάνωσιν (Eur.), *liberi moriantur*: 'nempe quod παῖδες in mente habebat, non quod *rem animatam*' (*H.*).

526 In primâ personâ, pluralis interdum numerus pro singulari ponitur: velut, οὐ δικαίως, ἢν θάνω, θανούμεθα, *si moriar, injuste moriar* (*Eur.*).

527 'Si mulier de se loquens pluralem adhibet numerum, genus etiam adhibet masculinum.' Οὐκ ἄρ' ὡς θανουμένους Μετῆλθες ἡμᾶς, *ergo non ad me quasi ad morituram venisti* (Hecuba de se loquitur: *cf.* Pors. Hec. 511).

530 Quoties subjectum ad generalem aliquam notionem refertur[2], adjectivum in neutro singulari fere prædicatur, nullâ neque generis neque numeri habitâ ratione: ut, Ἀσθενέστερον γυνὴ ἀνδρός,

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[1] The *most common*, but not the only, forms of *subject* sentences are those introduced by εἰ, ἄν, ἐάν.

[2] By a *general notion* is here meant a *class of things* to which the predicate is applicable. The rule applies only to a *predicative* adjective, which must be considered as *substantivized.*

mulier infirmior est homine.—So in lat. '*varium* et *mutabile* semper Femina,' &c.—Αἱ μεταβολαὶ λυπηρόν (*Eur.*).

Adjectivum vel participium de duobus pluribusve rebus[3] prædicatum ponitur in plurali fere numero neutrius generis; et quod mireris, cum singulari verbo conjungi solet: ut, Πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσίν ἐστιν, *exitialia sunt civitatibus bellum et seditio.* Φθόνος καὶ ἔρως ἐναντία ἐστίν (*Pl.*). 531

Verba εἶναι, γίγνεσθαι, καλεῖσθαι, ad prædicatum multo sæpius quam ad subjectum se accommodant: ut, τὸ χωρίον—ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. 532

The Article.

Articulus, (ὁ, ἡ, τό) id, de quo loquimur, tanquam certum proponit notumque audienti. [As a *pronoun*, ὁ μὲν—ὁ δέ=*hic—ille.*] 537

Sæpissime articulus rem notat, quæ vel jam ante nominata est, vel ejusmodi est, ut pæne necessario menti obversetur: ut, Θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης, *deos prætexens* [illos quos narras,] *deos mendaces exhibes* (*Soph.*). [Hence, what is *our own.*] 538

Nomen proprium caret articulo, quum primum usurpatur; qui tamen adjici protest, ubi relatio est ad id, quod vel loquenti vel ei, quicum is loquitur, in animo versatur[4]: ut, Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, *hic Apollo dicitur pellem detraxisse Marsyæ.* Κῦρον μεταπέμπεται——ἀναβαίνει οὖν ὁ Κῦρος, *Cyrum arcessit——adscendit igitur Cyrus* (the article of 'renewed mention'). 539

Nomen proprium appositione aliquâ articulum habente definitum articulo plerumque sed non semper destituitur: ut, Σῶσις παρῆν ὁ Συρακόσιος, *Sosis aderat Syracusanus* (*Xen.*). Κῦρος ὁ τῶν Περσῶν βασιλεύς. 540

Nomina artium, scientiarum, similia, et abstracta, quæ dicuntur, nomina modo cum articulo, modo sine articulo efferuntur: ut, Ἔφη τὴν δικαιοσύνην σοφίαν εἶναι, *dicebat justitiam esse sapientiam* (*Xen.*). Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, *sapientiam vero atque animi sanitatem non discernebat* (*Xen.*). 541

Μοναδικά, quæ Græci grammatici vocant, nomina possunt ea quidem articulum admittere, qui tamen non raro abest: ut, ὁ ἥλιος, *the sun.* 542

Articulo persæpe carent θεὸς, ἄνθρωπός τε· 543
Adde πατὴρ μήτηρ τ'· et ἀνὴρ, γυνὴ, υἱὸς, ἀδελφός·
Adde γονεῖς, παῖδές τ'· ἀγρὸς, πόλις, ἄστυ, πατρίς τε·
Adde etiam βασιλεύς (Persarum intellige regem);
Ἥλιος ὠκεανός τε, θάλασσα atque οὐρανὸς, ᾅδης,
Addaturque ἄνεμος, pulchræ cum luce σελήνης.

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[3] *Things*, not *persons.*

[4] Cf. Hermann. Præf. ad Iph. Aul.—The article *could* not be used of a quite *unknown* personage.

544 Articulus sæpe eandem fere vim atque pronomen habet possessivum; sæpe etiam per 'is qui' cum verbo aliquo resolvendus est: ut, τὸ παιδίον βοᾷ, *puerulus noster vagit* (= *the baby is crying*): τῷ ἄχει, *dolore meo* (*tuo, suo*, &c.); vel *eo, quo sollicitor, dolore.*

545 Caret plerumque articulo nomen prædicatum: ut, ἰδοὺ ἡ θεοσέβειά ἐστι σοφία, *en pietas, ea* [*demum*] *est sapientia.*

547 In plurium nominum enumeratione primo tantum vocabulo, interdum ne primo quidem, præmitti solet articulus: ut, καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ διήκονον (*Hdt.*).

548 Præpositus nomini[6] vel singulari vel plurali articulus facit sæpenumero, ut nomen illud generatim atque universe accipiatur: ut, ὁ ἀγαθὸς πολίτης, *bonus civis:* vel *quicunque bonus est civis.* τὰ ὠφέλιμα αἱρετά, *utilia sunt exoptanda.*

549 Articulus non raro vim habet distributivam: ut, δραχμὴν λαμβάνειν τῆς ἡμέρας, *drachmam quotidie accipere:* sic τοῦ μηνός, *singulis mensibus* [so much *a* month].

550 Si quando adjectivum ita collocatur, ut definitum articulo substantivum vel præcedat vel non repetito articulo sequatur, adjectivum non jam rem ipsam a ceteris rebus distinguit ac separat, sed a sui ipsius vel parte aliâ vel diversâ quâdam conditione atque naturâ, sive verâ illâ sive cogitatâ: ut, ἄκροις ποσί, *summis pedibus* (*non mediis pedibus, totâve plantâ;* e. g. *incedere*). φαιδρῷ τῷ προσώπῳ, *lætâ fronte* (*non, quæ potuit esse, tristi atque contractâ*). ὀξὺν ἔχει τὸν πέλεκυν (vel, τὸν πέλεκυν ὀξὺν ἔχει) *acutam habet securim*, vel, *quam habet securim, ea jam acuta est* [*non hebes*].

(In this position the adjective is usually a *predicative apposition.* The sentence may often be divided into two, in one of which the adjective will be *the predicate.* See the last example in the rule.)

551 Omissioni articuli, qui cum nomine non infinite dicto exspectandus erat, præpositio adhibita favere quodammodo videtur: ut, ἐξ ἀρχῆς, *ab initio* (*from the beginning*).

552 Adhibito articulo efficitur, ut adjectiva et participia substantivorum quasi partes sustineant: ut, ἐκ τῶν ἡμαρτημένων μαθεῖν, *to learn from one's* [*previous*] *failures* or *mistakes.*

553 Neutrum τό cum adjectivo conjunctum ad abstracti substantivi notionem quam proxime potest accedere: ut, τὸ καλόν, *decorum, honestas,* τὸ γενναῖον, *generositas; indoles generosa.* τὸ τῶνδ' εὔνουν, *horum benevolentia.*—(Compare our use of 'the sublime,' &c.) Τὸ κοινόν, *the common weal.* τὸ δίκαιον, *justice, right.* τὸ ἄδικον, *injustice.*

[But τό with a neut. adj. is sometimes *adverbial:* as, τὸ λοιπόν, *in posterum: τοὐναντίον, contra.* With a neut. in ικόν it is a *per-*

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[6] By *nomen* is meant *substantive* or *adjective.*

sonal collective: τὸ Ἑλληνικόν (*the Greek race; the Greek population* in a district): τὸ βαρβαρικόν. τὸ ναυτικόν.]

Præpositas adverbiis articulus modo adjectivi modo substantivi naturam iis impertitur. 554

a) (Λίαν, *valde*), τὸ λίαν (*nimium*, opposed to *parum*), *excess; the overdoing* (any thing); (πλησίον, *near*), ὁ πλησίον, *one's neighbour;* (νῦν, *now*), οἱ νῦν, *the men of the present day.*

b) Ὁ ἐντὸς ἄνθρωπος, *interior homo.* So (νῦν, *now*), ὁ νῦν, *the present;* (ἄγαν, λίαν, *valde*), ὁ λίαν, or ὁ ἄγαν, *the excessive;* (τότε, *then*), ὁ τότε, *the then existing;* (πρίν, *before*), ὁ πρίν, *the former;* πάνυ, (*quite; thoroughly*), ὁ πάνυ, *the thorough*, or *the first-rate;* (παραυτίκα, *immediately*), ὁ παραυτίκα, *the momentary, for the moment;* (μεταξύ, *between*), ὁ μεταξύ, *the intervening, the intermediate;* ὁ ἄνω, *the upper;* ὁ κάτω, *the lower.* We are not quite without this idiom in English; '*the* then *mayor;* '*my* sometime *daughter*' (King Lear); '*the* out-*patient.*'

c) But sometimes an adverb with τό is adverbial: τὸ πάλαι, *olim:* τὸ νῦν.

Infinitivus cum articulo constructus participiali nostræ linguæ substantivo respondet, et casibus immutari potest: ut, τὸ λέγειν, *dicere* (*the saying* or *to say*). τοῦ λέγειν, *dicendi* (*of saying*). τῷ λέγειν, *dicendo* (*by saying*). 556

Articulus cum participio per 'is qui' fere resolvendus est, adhibito verbo ejusdem temporis, cujus est participium: ut, ὁ πράττων, *is qui facit.* 557

Neutrum articuli (τό, τά) cum genitivo ita construitur, ut rei naturam et indolem vel alia forte cum illâ conjuncta indicet: interdum etiam rem ipsam videtur, minus tamen definite, significare: ut, ἄνθρωπος, ᾧ τὰ τῆς τύχης κρατεῖ, *homo, cui fortunæ imperat;* vel, *cui fortunæ casus imperant.* Τὸ τοῦ Σόλωνος, *the declaration* or *remark of Solon;* τὰ (τῶν) φίλων, *the property* or *affairs of one's friends:* τὰ αὐτοῦ, *one's own affairs;* τὰ τῶν θεῶν, *the dispensations of providence* (i.e. what *proceeds from* the gods). 559

Σωκράτης ὁ Σωφρονίσκου, Socrates Sophronisci filius: notissima est in ejusmodi formulis vocabulorum υἱός et παῖς ellipsis. 560

The Verb. (*a*) *The Tenses.*

In verbis nonnullis adeo inveteravit consuetudo accusativi omittendi, ut transitivæ suæ notioni altera accesserit intransitiva: ut, ἐλαύνειν (sc. τὸν ἵππον), *equitare.* [So we use: to *push on* to a place.] 578

Post verbum Passivum, nomen agentis cum præpositione ὑπό plerumque conjungitur; interdum cum præpositionibus παρά, πρός, ἐξ, ἀπό: quæ tum præpositiones cum genitivo omnes construuntur: ut, Ὑπὸ τῶν παίδων θεραπεύεσθαι, *a pueris coli observarique.* 579

(579) Δίδονται δωρεαὶ παρ' ὑμῶν, *dona a vobis data sunt.* Πρὸς ὑμῶν λειφθήσομαι, *a vobis relinquar* (*Soph.*). Ἐκείνῳ δ' αὕτη ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη, *huic autem a rege dono data erat hæc regio.*

581 Post verba Passiva perfecti vel plusquam-perfecti, quod dicitur, temporis nomen agentis in dativo sæpe casu ponitur: ut, τῶν νοσημάτων πολλαὶ θεραπεῖαι τοῖς ἰατροῖς εὕρηνται, *morborum multæ a medicis inventæ sunt curationes.*

(After any *other* passive tense the *dat.* of the *agent* is very rare in prose. *M.* quotes Th. 3. 36: τίνες ἂν ὑμῶν δικαιότερον πᾶσι τοῖς Ἕλλησι μισοῖντο;)

582 Illud Græci sermonis proprium esse videtur, ut non transitiva solum verba, sed etiam intransitiva, quæ cum vel genitivo vel dativo conjungantur, personalem, quæ dicitur, formam in passivâ voce accipiant: ut, *Mihi invidetur, creditur,* ἐγὼ φθονοῦμαι, πιστεύομαι.

583 In verbis mediis subjectum simul et efficit aliquid et patitur: ut, ἐστεφανώσατο, *coronavit se.*

584 Vocis autem Mediæ multo latius patet vis et significatio; quippe quæ omnia possit complecti, quæ vel sibi vel sui commodi causâ aut (1) faciat aliquis aut (2) curet facienda; quicquid denique quoquo modo ad se suosve pertineat: ut, δουλοῦσθαί τινα, *aliquem sibi subjugare.* πέμψασθαί τινα, vel *aliquem ex suis mittere;* vel *aliquem suâ causâ mittere* (*H.*). ἡ Πάνθεια χρυσοῦν αὐτῷ θώρακα ἐποιήσατο, *Panthea aureum illi thoraca faciendum curaverat* (*Xen.*).

589 ☞ Vox Media proprias sibi Temporum formas non habet, nisi in Futuro et in Aoristo; a quibus quum discessum est, omnium omnino Temporum formas vox Media cum voce Passivâ communes habet.

(We have seen in *400, that some futures of the mid. form have a pass. meaning: some aorists with a pass. form a middle meaning.)

596 Aoristus[6] rem præteritam ita narrat, ut ea ab audiente tanquam una, simplex, absoluta cogitetur; tempus autem, quo peracta sit, incertum indefinitumque relinquatur: ut, ἦλθον, εἶδον, ἐνίκησα (*Plut.*), *veni, vidi, vici* (*Cæs.*).

597 Interdum autem Aoristus initium vel actionis vel conditionis significare videtur: ut, Δαρεῖος μετὰ Καμβύσην Περσῶν ἐβασίλευσε, *post Cambysem Darius regnum Persarum adeptus est.* So ἠσθένησα, *in morbum incidi;* ἦρξα, ἐτυράννευσα, &c.

598 Imperfectum mentem audientis ad illud præteriti temporis spatium revocat, quo id, quod narratur, tum maxime præsens erat et fiebat: unde fit, ut, quasi commorante in rebus narratis animo, modo diuturnitatis, modo rei sæpius repetitæ notio Imperfecti propria quodammodo esse videatur: ut, Ὁ κύων ἐξέδραμε καὶ καθυλάκτει αὐτούς, *excurrit canis et eos allatrabat* (= *kept*

[6] ἀ, *not;* ὁρίζω, to *limit* or *define.*

aarking at them). Τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα, *a studiosis sui pecuniam non exigebat* (= *exigere non volebat*. *Xen.*).

Aoristus quum de rebus cito et unó quasi ictu peractis sæpissime dicatur, nulla tamen causa est, cur de diuturnis quoque rebus non possit dici, modo res, sine ullâ diuturnitatis significatione[7], tanquam totum aliquid et ad finem usque perductum cogitetur; ut, ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα, *Cyrus triginta hic dies mansit* (*Xen.*). 599

Imperfectum mentem audientis ad rem præteritam ita interdum revocat, ut eam ex alterâ et jam expositâ re quasi originem suam ducere et, ut ita dicam, se explicare videatur. Hujusmodi Imperfecta Anglice reddas: *began*, or *proceeded* (*to do so and so*). 601

Verba jubendi et mittendi, sæpissime pro Aoristo adsciscunt Imperfectum: ut, ἐς τὰς Ἀθήνας ἄγγελον ἔπεμπον. 602

De conatu Imperfectum significat voluisse[8] aliquem facere sed non perfecisse: Aoristus autem fecisse, quantum quidem in ipso fuerit, sed sine successu (*H.*): ut, Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι, *primus autem Clearchus suos milites cogere conabatur, ut pergerent* (vel, *ad pergendum vi cogere volebat*). Ἔκτεινάς με, *occidisti me*[8] (sc. *quantum in te fuit*: = τὸ κατά σε ἀπίθανον). 603

Interdum Aoristus pro Plusquamperfecto usurpari videtur; id quod sæpissime fit post particulas temporales ἐπεί, ἐπειδή, ὅτε, ὡς: ut, ἐπειδὴ ἐτελεύτησε Δαρεῖος, κτλ., *quum mortuus esset Darius*. 605

Tertium, quod dicitur, Futurum, significat etiam vel statim absolutum iri rem prædicatam, vel, quæ ex re confectâ jam et absolutâ orta fuerit conditio, eam diu esse duraturam: ut, Ἐγώ τε κατακεκόψομαι, καὶ ὑμεῖς οὐ πολὺ ἐμοῦ ὕστερον, *et ego statim, et vos non multo post ad internecionem cæsi erimus* (*Xen.*). Οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, Ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράψεται, *nemo in alium transcribetur ordinem, studiis fautorum; sed, sicut initio erat, ita erit* (=*manebit*) *inscriptus* (*Aristoph.*). 611

Verbum μέλλω ('cogito') cum infinitivo vel Futuri vel Præsentis conjungitur: Aoristi infinitivus aliquanto rarius adhibetur: qui tamen 'ubicumque res subito transitura designanda est, pæne necessario ponitur' (*H.*): μέλλω σοι ἕπεσθαι, *te secuturus sum*; μέλλω ὑμᾶς διδάξειν, ὅθεν κτλ.—μέλλω λαβεῖν, *accepturus sum*; μέλλω θανεῖν, *moriturus sum*. 613

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[7] That is, when the *verb itself* does not *imply it*; it may be added to it *indefinitely*, or *exactly* by an added date.

[8] Cf. '*pol me occidistis amici*' (*Hor.*).

(b) *The Gerundives.*

617 Gerundiva in neutro singulari (interdum et in plurali) posita vel absolute[1] usurpantur, vel cum eo objecti sui casu constructa, quem facit poni verbum, a quo deducta sunt: ut, ἴσον σοι, *eundem est tibi.* ἐπιθυμητέον (ἐστὶ) τῆς ἀρετῆς, *concupiscenda est virtus* (ἐπιθ. τινός). ἐπιχειρητέον (ἐστὶ) τῷ ἔργῳ, *incumbendum est operi* (ἐπιχ. τινί). ἀσκητέον (ἐστὶ) τὴν ἀρετήν, *exercenda est virtus* (vel ἐπιθυμητέα [*n. pl.*] ἐστὶ τῆς ἀρετῆς, &c.).

But if the Gerundive is formed from a *transitive* verb, it may *agree* with the subject:

ἀσκητέον ἐστὶ τὴν ἀρετήν,
ἀσκητέα ἐστὶν ἡ ἀρετή, } *exercenda est virtus.*

620 Cum Gerundivis nomen personæ vel simul auditur vel in dativo casu additur, ut, ποιητέα, ἃ λέγεις (sc. ἐμοί, σοί, ἡμῖν, &c.), *facienda sunt* (*mihi, tibi, nobis,* &c.) *quæ dicis.* εἰρήνης ἐπιθυμητέον ἐστὶν ἀνθρώποις, *pacem concupiscere debent homines.*

621 At Gerundiva neutrius generis 'etiam cum accusativo personæ construuntur, quia verbi χρῆναι vel δεῖν vis et significatio in illis continetur[2]:' τὸν ὡς ἀληθῶς ἄνδρα οὐ φιλοψυχητέον, *non debet is, qui vere est vir, nimio vitæ amore teneri* (*Pl.*).

(c) *The Moods.*

623 Sæpe autem fit, ut Optativus in oratione obliqua et post tempora præterita Subjunctivi quasi partes sustineat: λέγω ἵν' εἰδῇς, *dico, ut scias:* ἔλεξα ἵν' εἰδείης, *dixi, ut scires.*

624 'Præsens et Aoristus in ceteris præter Indicativum modis eo maxime differunt, quod Præsens rem durantem vel sæpius repetitam, Aoristus rem absolutam aut semel factam indicat' (*H.*): ut, μὴ πρὸς θεῶν μαινώμεθα (Pres.), μηδὲ αἰσχρῶς ἀπολώμεθα (Aor.), *ne per deos insaniamus, neve turpiter pereamus* (*Xen.*).

(The action expressed by a *subjunctive mood* of the Aorist may *really be* one that necessarily takes up a long time: αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω. *Eur. Hec.* 757.—Cf. 599.)

625 At post conditionalem aliquam vel vocem vel significationem Aoristi Subjunctivus Futuri exacti notionem continet: ut, ἐὰν λέξῃς, *si dixeris;* ὃς ἂν λέξῃ, *si quis* (vel *quisquis*) *dixerit.* ὅταν λέξῃς, *quum* (vel *si quando, quoties*) *dixeris.*

(So the *Optative* of the Aorist, without ἄν, in the *oratio obliqua* after an historical tense; ὑπεσχόμην, ὁπότε τὴν ἐπιστολὴν λάβοιμι, —σοὶ δείξειν.)

626 Tenendum est Aoristi Infinitivum post verba declarandi et putandi primariam suam vim retinere: ut, φησὶ γὰρ ἀγαθὰ μεγάλα ποιῆσαι τὴν πόλιν, *dicit enim permultum se profuisse civitati* (*Lys.*). Ἐλέγετο Κύρῳ δοῦναι πολλὰ χρήματα, '*she was reported to have given;*' or '*it was reported that she gave*' (*Xen.*).

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[1] i.e. without any governed case.
[2] Stallbaum ad Plat. Phædr. 272, E.

(And also in the construction of the *Acc. c.* Infin. *when the article is used. Madvig.*)

The Particle ἄν.]—Particula ἄν rem prædicatam ad conditionem 627
aliquam revocat; quæ si non verbis declaratur, subesse tamen, velut latens, putanda est.

'Quoties ἄν cum Indicativo præteritorum conditionem non Im- 628
pletam respicit, indicatur rem, quæ impletâ conditione fieret factave esset, propter conditionem non impletam non fieri vel non factam esse[3]:' (*H.*) ut, ἔλεγον ἄν, εἰ ἐβουλόμην: oppositum cogitatur, ἀλλ' οὐκ ἐβουλόμην.

'Quoties vero ἄν cum Indicativo præteritorum impletam re- 630
spicit conditionem, sententia est, quoties acciderit ut impleatur conditio, toties fere rem fieri solere:' (*H.*) ut, ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν αὐτοὺς τί λέγοιεν, *assumptis in manus illorum poematis rogabam* (= *rogare solebam*), *quid dicerent.* Εἰ δέ τινα ὁρῴη—προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετό (τι), ἀλλὰ κτλ. (*Xen.*)

It is construed by *used to*, or *would* (= used it); or by the simple *preterite*, when it *implies habitual repetition.*

Particula ἄν cum modo Imperativo non conjungitur; neque certis 631
exemplis confirmari posse videtur, Atticos scriptores hanc particulam cum primariis Indicativi temporibus unquam conjunxisse.

Imperfecta verborum, quæ vel necessitatem aliquam significant 632
(ut ὤφελε, ἔδει, ἐχρῆν, προσῆκεν), vel libertatem faciendi (ut ἐξῆν, ἐνῆν), vel veritatem rei (ut ἦν, ἔμελλεν), carent plerumque particulæ ἄν adjectione: ut, αἰσχρὸν ἦν ταῦτα ποιεῖν, *turpe erat* (= *esset*) *hæc facere.*

Græci maximeque Attici in vetando particulam μή aut cum 633
Imperativo Præsentis aut cum Subjunctivo Aoristi construunt.

'Imperativus Præsentis cum μή particulâ constructus de re con- 634
tinuatâ usurpatur, ut, μὴ βάλλετε; Subjunctivus Aoristi de re cito præterente, ut μὴ βάλῃς de unâ teli emissione.' (*H.*)

Interrogatio per voces τί οὐ illata hortativa est jubendi formula; 635
in quâ 'pro Præsenti tempore poni solet Aoristus; quo significetur postulatum illud jam peractum esse velle interrogantem[4]:' ut, τί οὖν οὐχὶ καὶ σὺ ὑπέμνησάς με; *quin igitur tu mihi in mentem revocas?* = *age igitur, jam revoca mihi in mentem.*

Quum particulæ οὐ μή cum secundâ personâ Futuri inter- 638
rogative proferuntur, vetandi habemus formulam: quæ quum

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[3] The Imperf. with ἄν (usually) = Lat. *Imperf.* [or *Pres.*] *Subj.*; the Aor. or (far rarer) Pluperf. = Lat. *Pluperf. Subj.*

[4] Breitenbach ad Xen. Hier. 1, 3.

(638) sine interrogatione vel cum Futuro Indicativi vel cum Subjunctivo (præsertim Aoristi) consociantur, quæcunque sit verbi persona, nihil significant nisi simplex Futurum, aliquanto vehementius illud prolatum: οὐ μὴ γράψεις; *ne scribas? οὐ μὴ γράψῃς, non scribes.*

639 Ὅπως, ὅπως μή cum secundâ personâ Futuri Indicativi ita dicuntur, ut, verbo ὅρα, ὁρᾶτε simul audito, imperativæ fiant formulæ: ut,

Ὅπως οὖν ἴσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, *proinde date, quæso, operam, ut eâ, quam obtinetis, libertate dignos vos præstetis* (*Xen.*). Ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς, *cave igitur de bello quidquam dicas*[5] (*Dem.*).

641 Deliberativus, quem vocant, Subjunctivus in ejusmodi interrogationibus adhibetur, quæ dubitandi et secum reputandi aut vim habeant, aut speciem præ se ferant: ut, εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; *dicamus an taceamus? an quid faciemus?* (*Eur.*) ἀλλὰ δῆτ' ἴλθω; *at ergo eam?* (*Eur.*)

649 In interrogationibus Optativus per se positus non est deliberantis, sed judicium, vel suum vel alterius, exquirentis: ut, καὶ τί, φίλος, ῥίξαιμι; *et quid facerem, amice?* (*what could I* [or *ought I*] *to have done*, do you think? *Theocr.*)

It may generally be explained by a circumlocution with *putare, censere*, &c.

650 Optativus cum particulâ ἄν in simplici enunciatione constructus opinionem cum conditione conjunctam significat: ut, ταῦτα δὲ ἡμῶν γένοιτο ἄν, *hæc per nos fieri possint:* id est, *hæc per nos fiant, si res ita eveniat.* Ποιοίην ἄν, *faciam.* Ποιήσαιμι ἄν, *fecerim.*

651 Optativus cum ἄν conjunctus modo futuri significationem habet; modo nihil est aliud nisi lenius et dubitantius prolata affirmatio, ejusdem plane generis atque Latinorum credam, crediderim: ut, μένοιμ' ἄν, *manebo* (*Soph.*). βουλοίμην ἄν, *velim*[6] (quod quidem ab eo dici potest, qui revera vult): ἡδέως ἂν ἀκούσαιμι, *I should like to hear* (i.e. *if I could*: = *I really wish to hear*).

652 Infinitivo additur ἄν, ubi in oratione rectâ ἄν vel cum Indicativo præteritorum vel cum Optativo construendum erat: ut, Εἴ τε εἶχεν, ἔφη, δοῦναι ἄν, dixit, se, si quid habuisset, *daturum fuisse* (or. rectâ: εἴ τι εἶχον, ἔδωκα ἄν).—Εἴ τι ἔχοι, ἔφη, δοῦναι ἄν, dixit, se, si quid haberet, *daturum esse* (or. rectâ: εἴ τι ἔχοιμι, δοίην ἄν).

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[5] Ὅπως μή is *now and then* found with the *Subj.*
[6] ἐβουλόμην ἄν, *vellem.*

ἐποίησα ἄν	φημὶ ἂν ποιῆσαι.	(652)
ἐποίουν ἄν	φημὶ ἂν ποιεῖν.	
ἐπεποιήκειν ἄν	φημὶ ἂν πεποιηκέναι.	
ποιήσαιμ' ἄν	ποιῆσαι ἂν οἶμαι.	
ποιοῖμ' ἄν	ποιεῖν ἂν οἶμαι.	
πεποιήκοιμ' ἄν	πεποιηκέναι ἂν οἶμαι[7].	

Pari modo Participio quoque additur ἄν, ubi, resoluto in enunci- 653
ationem aliquam participio, eadem illa particula vel cum Indicativo præteriti temporis vel cum Optativo esset constructa: ut, Δῆλος εἰ ἁμαρτάνων ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὅτι ἁμαρτάνοις ἄν, εἰ τοῦτο λέγοις).

Ποιῶν ἄν est vel ὃς ἐποίει ἄν, vel ὃς ποιοῖ ἄν.

The Genitive [called *objective gen.* when resolved by *for, to, against, with, &c.*].

[*Genitivus separativus.*]—Verba separandi, solvendi, liberandi, 672
se abstinendi, inchoandi, desistendi, defendendi, privandi, differendi, aberrandi, et similia cum genitivo fere construuntur.

[*Genitivus possessoris* or *possessivus.*] 'Græci genitivo sic utuntur, 674
ut quidquid quocumque modo alicujus rei sit, eo casu significent' (*H.*).

[*Genitivus partitivus.*] Cujus rei aliqua pars intelligitur, ea 676
res, omisso partis nomine, cum omni genere verborum construi potest: ut, τῶν τιμῶν οὐ μετέχει, *honorum particeps non est.*

'Omnino tenendum est μετέχειν, μεταδιδόναι, μεταλαμβάνειν, 677
aliaque id genus verba cum accusativo construi, ubi quis in societatem atque possessionem alicujus rei, quæ de pluribus una est, integræ atque plenæ venire dicitur' (*H.*): ut, οὗτος οὐδεμίαν ψῆφον μετέλαβε, *hic ne unum quidem tulit punctum.*

Quæ vel sensu aliquo corporis vel intelligentiâ animi 678
percipiuntur, ea, quum a solo videndi sensu discessum est, in genitivo fere casu ponuntur; qui etiam afflati ex re aliquâ odoris proprius est casus: ut, τῶν μαρτύρων ἀκηκόατε, *testes audivistis.*

Ut verba tangendi (678), ita verba adhærendi, consequendi, 679
fruendi, cum iis, quæ non ipsam partis cujuspiam tactionem sed solum tangendi conatum indicant, genitivo fere conjunguntur: ut, ἀντέχεσθαι τῆς ἀρετῆς, *adhærere virtuti.*

Usus ille, quo, quæ tangendi conatum indicant (679), verba 681
genitivo junguntur, ad alia non pauca transfertur, quæ appetitionem

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[7] γράφειν ἄν, *scripturum esse.*
γεγραφέναι ἄν, *scripturum fuisse.*
γράψαι ἄν, (1), *scripturum fuisse*, or (2. as Pres.) *scripturum esse.*
And γράψειν ἄν (doubtful in Attic Greek, 631) = *scripturum fore.* (*K.*)

aliquam animi et consequendi studium significant: ut, ὀρέγεσθαι τῶν μεγίστων ἀγαθῶν, *res optimas concupiscere.*

682 Verba recordandi et obliviscendi vel genitivo vel, quod aliquanto fit rarius, accusativo, præsertim rei, junguntur: ut, μέμνημαι τῆς κοινῆς τύχης, *communis omnium sortis non sum immemor*[8].

683 [*Genitivus copiæ vel inopiæ.*] Verba implendi, abundandi, indigendi genitivum poni faciunt: ut, ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου, *nullâ illi lege opus est, qui nihil facit injuste.*

685 [*Gen. temporis.*] Genitivus temporis[9] sic dicitur, ut aliquid fieri tempore aliquo vel intra tempus aliquod intelligatur.

686 [*Genitivus materiæ.*] Genitivus ita interdum usurpatur, ut is rem indicet, ex quâ factum sit id, de quo loquimur: ut, ἱρῦμα λίθων πεποιημένον, *vallum ex lapidibus factum.*

So χαλκοῦ ποιεῖν τι, *ex ære facere aliquid*; ὁδὸς ἐστρωμένη λίθου, *via lapidibus strata*; εἶναι λίθου ξεστοῦ, *to be of hewn stone.*

687 [*Genitivus causæ* sive *occasionis.*]—Genitivus causæ rem indicat, quæ cupiditatem, curam, dolorem, iram, misericordiam, admirationem denique animo injiciat[1].

689 Genitivus interdum eum indicat, in quo aliquid videmus, laudamus, reprehendimus, miramur: ut, ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ τοῦτο, ὡς—, *equidem in eo hoc eum præcipue admiratus, quod—.*

Τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε. Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ ὑπεριδεῖν τὴν βασιλέως ξενίαν. Γοργίου μάλιστα ταῦτα ἄγαμαι. Ὃ θαυμάζω τοῦ ἑταίρου, τόδε ἐστίν.

690 [*Genitivus comparationis* (sive *G. relationis*).] Verba regendi, superandi, ducendi, et comparativa, quæ dici possunt, verba genitivum poni faciunt: ut, ἡττᾶσθαι τῶν συμφορῶν, *calamitatibus succumbere.*

691 [*Genitivus pretii.*] Genitivus pretii cum verbis vendendi, emendi, commutandi, æstimandi, similibus conjungitur: ut, δοῦλον πρίασθαι ταλάντου, *servum talento emere.*

692 [*Genitivus criminis.*] Judicialia, ut ita dicam, verba cum genitivo criminis omnia fere construuntur: ut, τούτου Σωκράτην ὁ κατήγορος αἰτιᾶται, *ejus rei culpam accusator in Socratem confert.*

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[8] This *Gen.* may be considered the partitive Gen., as only particular portions are usually remembered; others consider it *g. materiæ* or *g. relationis.* So of the *Gen. copiæ vel inopiæ* (683).

[9] The Gen. of *place* is almost exclusively poetical.

[1] Verbs of *caring, neglecting, repenting, sparing,* &c., might perhaps as well be placed under the *Gen. of relation*: but Rost, Kühner, &c. place them under the *g. causæ.* (In such examples the *thing* is the *neuter* of a *pron.* or an adj. of *quantity,* &c.; and the gen. is probably a partitive gen. dependent upon the pron. or adj.)

Verba non pauca præpositionibus genitivum recipientibus subjuncta genitivum et ipsa recipiunt: ut, καταντλεῖν γέλωτά μου, *risum in me effundere.* 694

Semper ἀ privativum Poni facit genitivum[2]. 703

Adjectiva in ικός excidentia, si a verbis, quæ vel accusativum vel genitivum poni faciunt, derivata sunt, genitivo plerumque junguntur: ut, ἀρετὴ δ' ἐστὶ—πορισταὶ ἀγαθῶν καὶ φυλακτική, *virtus autem—bonas res parare novit et partas tueri.* 704

But ἐπιθετικὸς τοῖς θηρίοις (of a *dog*), *one that will fly at wild beasts* with spirit (ἐπιτίθεσθαί τινι).

The Dative.

De tempore, quo facta est res, dativus sine præpositione ἐν poni non solet, nisi tempus cum attributione aliquâ[3] dicatur: ut, τῇ αὐτῇ ἡμέρᾳ, *eodem die* [vel, ἐν τῇ αὐτῇ ἡμέρᾳ]; χειμῶνος ὥρᾳ. 714

Dativum remotioris, quod dicitur, objecti multa recipiunt verba præpositionibus ἀντί, ἐν, ἐπί, πρός, σύν, ὑπό subjuncta: ut, ἐμβάλλειν τινὶ ἔρωτα (ad verbum, *amorem alicui injicere*), *amore aliquem incendere.* [Cf. 721.] 717

Verbo in passivam vocem converso, dativus ille remotioris objecti ita in nominativum transit (582), ut accusativus objecti non mutetur: ut, ἐπιτέτραμμαι τὴν φυλακήν, *custodia mihi commissa est* (ἐπιτρέπειν τινὶ τὴν φυλακήν). 719

Verba irascendi, invidendi, exprobrandi, minandi, repugnandi, contendendi, obediendi, cedendi, auxiliandi, hortandi, fidendi, sequendi, occurrendi, appropinquandi, communicandi, colloquendi, utendi, et similia cum dativo objecti construuntur. 720

Sæpe etiam verba intransitiva, præpositionibus ἀντί, ἐν, ἐπί, παρά, περί, πρός, σύν, ἀπό, vel particulæ ὁμοῦ subjuncta, dativum poni faciunt: ut, ἐμμένειν ταῖς συνθήκαις, *stare conventis.* [Cf. 717.] 721

Hæc impersonalia δοκεῖ, συμφέρει, πρέπει, προσήκει, μέλει, dativum poni faciunt: ut, μέλει μοί τινος, *aliquid mihi curæ est.* [Cf. 687.] 722

a) Dativus cum adjectivis conjungitur, quæ similitudinem vel dissimilitudinem, æqualitatem, congruentiam, benignum, hostilemve in eum, de quo loquimur, animum significant. 723

b) Adjectiva his voculis. ἐν, σύν, πρός, ὁμοῦ subjuncta, et quæ a verbis dativum recipientibus, flectuntur, dativum et ipsa poni faciunt: ut,

Ὅμοιος (ἀνόμοιος) τοῖς ἀδελφοῖς. Τάχος καὶ ὀργὴ εὐβουλίᾳ ἐναντία. Ἐχθρὸς (εὔνους) Λακεδαιμονίοις. Συγγενής

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[2] Of adjectives compounded with *ἀ privative* some may be referred to *g. separativus*; others to *g. partitivus* (ἄμοιρος, ἄκληρος, &c.).

[3] Cum attributione aliquâ = *with an attributive.*

(723) τινι. Ἀσύμφωνος ἑαυτῷ. Ὁμώνυμος ἐμοί. Ἔνοχος ταῖς μεγίσταις αἰτίαις.

So also adverbs derived from such adjectives: Ἀκολούθως τοῖς εἰρημένοις. Συμφερόντως ἑαυτοῖς.

730 Præterea dativus ablativo Latinorum ita respondet, ut et instrumentum denötet, quo quid fiat; et causam, ob quam quid fiat; et modum denique, quo eveniat res aliqua vel geratur: ut,

1) πατάσσειν ῥάβδῳ, *virgâ cædere.*
2) ἀγνοίᾳ ἁμαρτάνειν, *per imprudentiam peccare.*
3) σιγῇ τὸ πάθος φέρειν (*silentio* =) *tacite hanc calamitatem ferre.*

735 In comparandis inter se rebus, dativus ita usurpatur, ut, quanta sit in rebus comparatis magnitudinis diguitatisve differentia, eo casu indicetur: ut, πολλῷ μείζων, *multo major;* μακρῷ ἄριστος, *longe optimus.*

The Accusative.

739 Meminerint tirones multas esse verborum notiones, in quibus alia sit Latinæ linguæ, alia Græcæ consuetudo: ut,

ἀδικεῖν μηδένα, *nemini injuriam inferre.*
βλάπτειν τοὺς ἐχθρούς, *nocēre (damnum facere) hostibus.* [So σίνεσθαι, λυμαίνεσθαι, λωβᾶσθαι.]
δορυφορῶ τὸν βασιλέα, *regem, ut satelles, comitor.*
ἐλεεῖν (οἰκτείρειν) ἡμᾶς, *nostri misereri.*
ἐνεδρεύειν τὸν πατέρα, *patri insidiari.*
ἐπιλείπει με ὁ χρόνος, *tempus me deficit* [seld. *def. alicui*].
ἐπιτροπεύειν Πλειάταρχον, *Pleistarcho tutorem esse.*
ἰατρεύειν τὸν δοῦλον, *servo mederi.*
κολακεύειν μηδένα ἀνθρώπων, *neminem* [vel *nemini*] *omnium adulari.*
λανθάνειν τινά, *ab aliquo non cerni; aliquo insciente facere aliquid.*
πείθειν τὸ πλῆθος, *multitudini persuadēre.*
ὑβρίζειν γονέας, *parentes contumeliâ afficere.*
φυλάττεσθαι αὐτούς, *ab iis sibi cavēre; eos declinare.*
εὐλαβεῖσθαί τι, *aliquid declinare velle; aliquid vereri.*
ὠφελεῖν τὴν πόλιν, *urbi prodesse*[4].

741 Verba motûs præpositionibus διά, μετά, παρά, περί, ὑπέρ, πρό subjuncta ex intransitivis transitiva fiunt: ut, διαβαίνειν τὸν ποταμόν, *flumen (se) trajicere.*

744 [*Accusativus cognatæ significationis.*] Verba tum transitiva tum

[4] Some of these verbs have also other constructions: (α) ὠφελεῖν τινι, only in the poets, and very rare; (β) ἀδικεῖν εἴς, πρός, περί τινι; (γ) λυμαίνεσθαί τινι frequently; (δ) λωβᾶσθαί τινι sometimes; (ε) ὑβρίζειν εἴς τινα often: (ζ) ἐπιτροπεύειν τινός somewhat frequently. *K.*

intransitiva accusativum recipiunt substantivi, quod cum verbo cognationem habeat aliquam vel originis vel significationis: ut, μάχεσθαι πάλιν τὴν αὐτὴν μάχην, *pugnam rursus eandem pugnare.* (744)

Accusativus tum spatii tum viæ verbis eundi et veniendi addi solet. 749

De tempore et loco accusativus ita adhibetur, ut temporis locive spatium significet, et interroganti quamdiu? quam pridem? quam multum? respondere videatur. 750

[*Accusative of closer specification.*] Intransitivis passivisque verbis, et adjectivis proprietatem aliquam qualitatemve significantibus accusativus ita subjicitur, ut rem indicet, ad quam verbi aut adjectivi notio pertineat: ut, οἱ κάμνοντες τὰ σώματα, *ii quorum corpora morbo aliquo laborant.* 751

Cum accusativo cognatæ significationis [744] verbum transitivum adeo in unam quasi notionem coalescit, ut alterum sibi non raro adsciscat accusativum: ut, φιλῶ μεγάλην φιλίαν (= μέγα φιλῶ) τὸν παῖδα, *puerum vehementer amo.* 755

Verba et locutiones, quæ bene aut male facere aut dicere significant, cum accusativo personæ construuntur: quibus etiam alter accusativus, neutrius ille adjectivi, potest accedere: ut, ἀλλήλους τὰ ἴσχατα λέγουσιν, *omnibus maledictis alter alterum insectatur.* 756

Verba rogandi, exigendi, obsecrandi, interrogandi, distribuendi, privandi, adimendi, docendi, celandi, exuendi, induendi, cum duplici fere accusativo construuntur: quorum alter (accusativus rei) passivæ horum omnium voci adjungi potest: ut, οὐδένα πώποτε μισθὸν ἐπράξατο, *mercedem a nullo unquam exigebat.* 757

Pronominum tum demonstrativorum tum indefinitorum accusativus usu liberiore ponitur, ubi substantivum nisi præpositione adhibitâ dici non potuit: ut, τοῦτο ἀχθεσθαι (βιασθῆναι, τιμᾶσθαι, ἀντιλέγειν). τοῦτο ἐκεῖνο—ἔμπειρος εἶ (*Xen.*). 761

Adjectives. The Comparative.

'Comparativa interdum minuendi vim habent, ut apud Latinos:' (*H.*) Μαιανδρίῳ ἦν ἀδελφεὸς ὑπομαργότερος, *Mæandrio frater erat petulantior* [*et propemodum vecors*]. 768

Comparativa non uno modo dicuntur: ut, 769

1. κρείττων ὁ δεῖνα τοῦ δεῖνος[5].
2. κρείττων ὁ δεῖνα ἢ ὁ δεῖνα.
3. κρείττων ὁ δεῖνα ἢ κατὰ τὸν δεῖνα.
4. κρείττων ὁ δεῖνα παρὰ τὸν δεῖνα (*raro*).
5. κρείττων ὁ δεῖνα ἢ ὥστε παθεῖν τόδε.

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[5] These examples are from Hermann's Ed. of the *Fragm. Lexici Græci*,—Ὁ δεῖνα is *a certain one, such a one;* τοῦ δεῖνος; τὸν δεῖνα; N. pl. οἱ δεῖνες. Sometimes *indeclinable.*

771 'Ut Latini subtilius quam verius et alia similia dicunt, ita etiam Græci loquuntur' (*H.*): ut, ἐποίησα ταχύτερα ἢ σοφώτερα (*Hdt.*)

Pronouns.

783 Pronominis οὗ ea est natura, ut in secundariâ enunciatione, aut infinitivo participiove adjunctum ad principalis verbi vel subjectum vel objectum referatur: ut, κελεύει δέ οἱ συμπέμψαι—ἄνδρας, *jubet autem homines—secum mittere* (*Xen.*). Λέγεται Ἀπόλλων ἐκδεῖραι τὸν Μαρσύαν ἐρίζοντά οἱ περί σοφίας (*Xen.*). Εἶπεν, ὅτι ἐπιδημεῖν οἱ παρηγγελμένον εἴη (*Xen.*).

785 Illud vero tirones monitos velim, (1) non solum reflexivi pronominis ἑαυτοῦ casus in secundariis quoque enunciationibus[6] adhiberi, (2) sed etiam simplicis αὐτοῦ formas ita interdum usurpari, re quasi ex mente narrantis prolatâ: ut,
(1) Ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν (*sua*) ἀγαπᾷν.—Νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ (*sibi. Xen.*).
(2) Ὁ Κῦρος τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ, ὁπότε κτλ. (*Cyrus rogabat Sacam, ut indicaret sibi, quando, &c. Xen.*)

786 Pro possessivis pronominibus genitivi tum personalium tum reflexivorum creberrime, adhibito tamen articulo, usurpantur: ut, ὠνόμασέ μου τὴν πρόνοιαν δειλίαν, *providentiam meam nominavit timiditatem.* Διαφοραὶ πατέρων πρὸς αὐτῶν παῖδας γίγνονται (*Pl.*).

788 Quæ a genitivo plurali derivantur possessiva (ἡμέτερος, ὑμέτερος, σφέτερος), ea cum genitivo αὐτῶν consociata fortius proferuntur: ut, πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν, *procul a nostrâ patriâ navigaturi sumus* (quum tamen ἀπὸ τῆς ἐμῆς αὐτοῦ nisi a poetis dici non soleat).

790 Ἑαυτοῦ (αὐτοῦ) et reliqui casus ejusdem pronominis interdum, quod mireris, ad primam quoque secundamque personam referuntur: ut, οὕτω παιδεύεις τοὺς ἑαυτῆς φίλους, *sic amicos tuos instituis* (*Xen.*). Μηδὲν ἐπιδεικνὺς τῶν ἑαυτοῦ, *nihil ostendens rerum mearum* (*Isocr.*).

793 Οὗτος, τοιοῦτος ad ea, quæ jam dicta sunt, fere respiciunt. ὅδε, τοιόσδε ad sequentia plerumque pertinent[7].

800 'Pronomen τὶς adjectivo additum significat aliquid insigne eximiumve sive in bonam sive in malem partem. Is enim, qui loquitur, rei magnitudinem vel nescit vel nescire se fingit.' (*K.*)

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[6] That is, the cases of ἑαυτοῦ (like those of οὗ, 783) are used as *secondary* reflexives, with *Infin.*, *Particp.*, and in dependent sentences.

[7] So also, ὧδε (*thus*) mostly relates to what *follows*, οὕτως to what *precedes*. Still οὗτος, τοιοῦτος, τοσοῦτος, οὕτως, not uncommonly refer to what *follows*: far more seldom do ὅδε, τοιόσδε, τοσόσδε, and the adv. ὧδε refer to what *precedes*. (*K.*)

The Infinitive.

Infinitivus, articulo non addito, modo nominativi modo accusativi partes sustinet. 803

[*Infin. as object.*] Observandum est verbis incitandi, suadendi, cogendi, rogandi, præcipiendi, permittendi, prohibendi, efficiendi Græcos infinitivum fere subjicere; Romanos non item: ut, ἐποίησε τὴν πόλιν φιλεῖν αὐτόν, *effecit ut cives ipsum diligerent.* 807

[*Infinitive of purpose.*] Infinitivus Græcorum consilio finive indicando sæpissime inservit: qui quidem infinitivus in Latinum sermonem aut per ut, ne, qui cum Subjunctivo, aut per Gerundium aliquod Supinumve convertendus est. 809

Infinitivus interdum est (1) jubentis: interdum (2) modeste et urbane rogantis: ut, (1) Σὺ δὲ Κλεαρίδα —— ἐπεκθεῖν κτλ., *tu vero Clearida —— eruptionem facias.* (2) Μή με αἰτιᾶσθαι, *ne culpam in me conferas.* 813

Infinitivus interdum est (1) optantis: (2) interdum etiam, addito sæpe articulo (τό, τὸ δέ), est, admirantis vel indignantis: ut, (1) Ὦ Ζεῦ, ἐκγενέσθαί μοι Ἀθηναίους τίσασθαι, *proh Jupiter contingat mihi, ut pœnas sumam ab Atheniensibus!* (*Hdt.*)—2) Σὲ ταῦτα δρᾶσαι! *tene hoc fecisse!* Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*Xen.*) 81.

Quæ cum Infinitivo de verbi finiti objecto prædicantur notiones, solent eæ attractione quadam in eodem poni casu, atque illud, de quo prædicantur, objectum. 816

Quum Infinitivus et finitum, unde pendet, verbum de eodem prædicantur subjecto, omitti solet Infinitivi subjectum, quippe quod ex verbi subjecto satis intelligatur: ut, 818

Οἴομαι ἁμαρτεῖν, *credo* me *errasse.*

Οἴομαι εὐδαίμων [819] εἶναι, *credo* me *beatum esse.*

So οἶει (οἴεται) ἁμαρτεῖν or εὐδαίμων εἶναι· οἰόμεθα (οἴονται) ἁμαρτεῖν, εὐδαίμονες εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν.

'Nominativus cum Infinitivo tum conjungitur, quum de eodem subjecto sermo est, de quo verbum, unde ista constructio pendet, intelligitur. Interdum tamen etiam in hoc genere accusativum adhibent, sed non nisi addito pronomine: ut, Αὐτὸς ποιῆσαί φημι, *me ipsum fecisse dico.* (2) 'Ἐνόμιζον ἑωυτοὺς[8] πρώτους γενέσθαι πάντων ἀνθρώπων.' *H.* (He might have said, ἐνόμιζον πρῶτοι γενέσθαι πάντων ἀνθρώπων, but not πρώτους γενέσθαι without ἑωυτούς.) 819

Etiam post ὡς, ὥστε, ἐφ' ᾧ(τε) nominativus de eodem, de quo verbum, subjecto dictus cum Infinitivo conjungi potest: ut, Πῶς ἄν 820

[8] Ionic for ἑαυτούς.

(820) τις ἱκανὸς γένοιτ' ἄν ποτε — ὥστε διὰ βίου ἀεὶ παρακαθήμενος ἑκάστῳ προστάττειν τὸ προσῆκον; (*Pl.*)—Τηρίβαζος εἶπεν, ὅτι σπείσασθαι βούλοιτο, ἐφ' ᾧ (= *eâ conditione ut*) μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτ' ἐκείνους καίειν τὰς οἰκίας (*Xen.*).

So in *restrictive* clauses with ὅσα, &c. Πρᾶος διαφερόντως ὅσα μὴ σφόδρα μισοτύραννος εἶναι (*Pl.*).

821 Ἄξιος et δῆλος, φανερός, quibus adde δίκαιος,
Verbo εἶναι raro nisi personaliter adsunt.

That is to say, instead of δίκαιόν ἐστι τὸν ἄνδρα ποιεῖν τι, the *usual* construction is the personal one — δίκαιός ἐστιν ὁ ἀνὴρ ποιεῖν τι.

826 Etiam post articuli casus obliquos nominativus de principalis verbi subjecto dictus cum infinitivo conjungi potest.

Gen. Τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι.
Dat. Οὐκ ἐπὶ τῷ δοῦλοι εἶναι ἐκπέμπονται.
Acc. Ὁ Κῦρος, διὰ τὸ φιλομαθὴς εἶναι, ταχὺ ἀπεκρίνετο. [Cf. 820.]

827 Genitivus τοῦ cum Infinitivo constructus consilium, quod quis secutus est, declarat: μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σέ, *ne suspiceris me non rei causâ, ut manifesta fiat, dicere, sed tuâ causâ.* Τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων, σκοποὺς καθίστης (*Xen.*).

830 'Post verba pollicendi, putandi[9], sperandi, credendi, alia id genus, non tantum Infinitivus Futuri sed etiam Aoristi[1] et Præsentis adhibetur.' (*S.*)

The Participle.

834 Participium, quod ad verbi prædicationem, ut ita dicam, explendam adhibetur, si de eodem, de quo verbum subjecto dicitur, in nominativum, omisso pronomine, fere attrahitur: ut, οἶδα θνητὸς ὤν, *novi me esse mortalem* = οἶδα ἐμαυτὸν θνητὸν ὄντα.

836 *Conscius mihi sum bene me fecisse,*
{ σύνοιδα ἐμαυτῷ εὖ ποιήσας.
{ σύνοιδά ἐμαυτῷ εὖ ποιήσαντι.

But, if the person is different;
σύνοιδά τινι εὖ ποιήσαντι.
σύνοιδά τινι εὖ ποιήσαντα[2].

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[9] i.e. when the action, &c. is *future; thinks that he* (*it*, &c.) *will.*

[1] With verbs of *hoping*, the *Fut. Infin.* is *by far* the most common.

[2] Ἐγώ σοι σύνοιδα ἐπὶ μὲν κωμῳδῶν θέαν καὶ πάνυ πρωὶ ἀνιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεᾶσθαι (*Xen.*).

Verborum, quæ cum nominativo participii construuntur, hæ fere sunt notiones; perseverare, defatigari, incipere, desinere, prius aliquid facere, delectari, ægre ferre, cum verbis pudorem, iram, pœnitentiam et rem recte secusve factam declarantibus: quibus addenda sunt τυγχάνω, λανθάνω (τινά), φαίνομαι, et δῆλός (φανερός) εἰμι, quæ locutiones de eo, quem manifestum est aliquid facere, personaliter fere usurpantur. 837

Cum verbis videndi, cognoscendi, sciendi, recordandi, ostendendi, nuntiandi, inveniendi, et similibus participium quum ad objectum verbi tum etiam ad subjectum referri potest: ut, δείκνυμι ποιήσας τι, *ostendo*, (*manifestum facio*) *me aliquid fecisse*; δειχθήσομαι ποιήσας τι, *ostendar* (*manifestum fiet, me*) *aliquid fecisse*; δείκνυμί τινα ποιοῦντά τι, *ostendo aliquem aliquid facere*. 843

Post παύειν, *cessare facio*; περιορᾶν, *videre et pati*: post verba deprehendendi (εὑρίσκω, καταλαμβάνω, φωρῶ[3]); et post ποιῶ (=*facio*[4] [*aliquem loquentem*]), accusativus participii ad objectum refertur. 846

Ut multiplex est participii usus, ita non ubique per ὅς cum verbo finito resolvendum est, sed ὅτε εἰ, ὅτι, aliæque particulæ sæpenumero adhibendæ sunt; vel etiam, participio simpliciter in verbum finitum resoluto, copulativum aliquod vel adversativum, quod vocant, adverbium ei, quod jam est in sententiâ, verbo præmittendum est. 849

Participium Futuri verbis motum ad locum significantibus adjectum consilio finive indicando inservit: πέμπω σε λέξοντα, *mitto te, ut* (*qui*) *dicas* (I send you *to say*). 859

'Verbum ἔχω circumlocutionem efficit cum participio dictum, ut tamen non plane exuat naturam suam, sed durans aliquid et permănens adsignificet.' (*S.*) 860

Hence ἡρπακὼς ἔχω = ἥρπακα καὶ ἔχω, though the notion of *possession* is often much weakened: θαυμάσας ἔχω.

Participia impersonalium verborum absolute in accusativo ponuntur[5], nomine non adjecto: ut, ἐξὸν (αὐτῷ) χειροῦσθαι τοὺς ὄπισθεν, οὐκ ἐποίησε τοῦτο, *quum posset agmen postremum cædere, hoc non fecit* (*Xen.*). 863

Tum Genitivus tum Accusativus cum particulâ ὡς absolute positus non rem ipsam sed alicujus de eâ sententiam declarat, sive veram illam sive fictam et simulatam. 866

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[3] For the passive, ἁλίσκομαι is used.

[4] i.e. to *represent* a fictitious personage as speaking, &c. in a *play* or *dialogue*.

[5] Some grammarians (e. g. Matthiæ) call them *nominatives absolute*.

868 Ἅτε[6] particula cum participiis consociata veram indicat causam: ut, ἅτε πυκνοῦ ὄντος τοῦ ἄλσους (*quum densus esset lucus*), οὐχ ἑώρων οἱ ἐντὸς τοὺς ἐκτός.—Οἱ Κόλχοι, ἅτε ἐκπεπτωκότες [ἐκ] τῶν οἰκιῶν (*quippe qui ædibus suis expulsi essent*), πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων (*Xen.*).

870 'Verborum existimandi, volendi, eorumque, quæ affectum aliquem animi significant, participia Aoristi sæpe ponuntur, ubi nos utimur præsenti tempore: Ἡγησάμενος (νομίσας), *thinking; putans* vel *ratus* (= *qui ductus est in sententiam; qui habet sententiam*).—ἐλπίσας (*sperans, spem habens*); ἐθελήσας (*cupiens*); ἐπιθυμήσας (*alicujus rei cupiditate affectus*); ἡσθείς (*gaudens, delectatus*); δείσας (*timens*, vel *veritus*).'

872 'Participium Præsentis interdum pro Aoristi participio adhibetur, ubi res, quæ diu duraverit vel sæpius repetita sit significatur: ἦν δὲ καὶ οὗτος τῶν ἀμφὶ Μίλητον στρατευομένων, *et ille unus erat ex iis, qui ad Miletum oppugnandum profecti erant* (=στρατευσαμένων). *Xen.*' Kr.

The negative Particles οὐ, μή.

874 'Οὐ negat rem ipsam, μή cogitationem rei.' (*H.*)

875 In sententiâ principali μή non adhibetur nisi in (*a*) jubendo, vetando, (*b*) deliberando, optando.

876 Utere particulâ tu μή, si conditionem
Consiliumve notas. Verbum capit infinitum
Rarius οὐ quam μή.—Μὴ δρῶν intellige dictum
'Si quis non faciat,' quum οὐ δρῶν 'qui non facit' esset.

Conditional Particles.] Εἰ μὴ γράφεις· ἐὰν μὴ γράψῃς, &c.: εἴτε βούλει, εἴτε μή, *sive vis, sive non vis*: εἰ δὲ μή, *sin minus.*

Final Particles.] Ἵνα (ὅπως, ὅφρα, ὡς) μή (γίνηται or γένοιτο).

Infin. with μή.] Ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἠβουλόμην.
(The Infin. with οὐ is principally found after φημί and verbs of *thinking*; sometimes after other verbs of *saying, expecting, promising.*)

Participle with μή.] Οἱ τῇ τέχνῃ μὴ χρώμενοι ὀρθῶς, *si qui arte minus recte utuntur* (vel, *quicunque arte minus recte utuntur*).

879 Ὅτι, ὡς (quod, quia, quoniam) cum particulâ οὐ fere construuntur: ut, οἶδα ὅτι ταῦτα οὐκ ἐγένετο, *scio hæc non evenisse.*

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[6] Sometimes ἅτε δή: seldom οἷα, οἷον (in the Ionic writers also ὥστε).

Οἱ Λακεδαιμόνιοι πολεμοῦσιν ἡμῖν, ὅτι οὐκ ἐθέλουσιν κτλ., *quia nolunt*, &c. (879)

(So the other *causal* particles ἐπεί, ἐπειδή, διότι take οὐ. Ὅτι μή = *nisi*.)

Denotat οὐ simplex tempus; cui conditio si Subsit, vel crebro si res repetita notetur, Dicendum est ὅτι μή 'quum non' quod et est 'quoties non.' 880

Ὅταν μὴ τοὺς ἀδικοῦντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε (= *si quando eos, qui injuste fecerunt, non deprehenderitis*, &c.). Ἀεί, ὁπότε μὴ (= *quoties non*) ἄλλο τι σπουδαιότερον πράττοιεν, ταύτῃ τῇ παιδιᾷ ἐχρῶντο (*Xen.*).

(But of *simple* time, ὅτε οὐ, ἐπεὶ οὐ, &c.).

Conditio suberit, si dixeris ὅστις (et ὃς) μή. 881

Ὅτῳ σοφία μὴ προσείη, οὐκ ἂν — εὐδαίμων ποτὲ γένοιτο (= *si cui sapientia non adsit*, &c.). *Pl.*

(But if no *condition*, no reference to an *assumed class* of persons or things is intended, *relative* sentences are negatived by οὐ.)

Post verba eventum negativum[7] significantia particula μή infinitivo ita præmitti solet, ut abundare videatur: ut, ἔξαρνος ἦν μὴ λαβεῖν, *negavit se accepisse*. 883

Verbis eventum negativum significantibus si adjungitur negatio, sive aperta sive in interrogatione latens, particulæ μὴ οὐ infinitivo sæpissime præmittuntur; ut, οὐκ ἂν ἔξαρνος γένοιο μὴ οὐκ ἐμὸς υἱὸς εἶναι, *non negaveris meum te esse filium*. Τίνα οἴει ἀπαρνήσεσθαι μὴ οὐκ ἐπίστασθαι ταῦτα; *quemnam putas negaturum esse se hæc intelligere?* 884

Two other constructions are, however (though, *in re futurâ*, less commonly), found after verbs of this kind when accompanied by an (*actual* or *virtual*) negative: (1) the Infinitive only; (2) the Infin. with μή. 885

Thus: *Non nego ita esse*
1. οὐκ ἀρνοῦμαι μὴ οὐχ οὕτως ἔχειν (usually).
2. οὐκ ἀρνοῦμαι οὕτως ἔχειν.
3. οὐκ ἀρνοῦμαι μὴ οὕτως ἔχειν.

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[7] That is, '*verba quæ spectant, ut quid* non fiat' (*H.*): such are verbs of *denial* and *contradiction* (ἀρνοῦμαι, ἀπ-, ἐξ-αρνοῦμαι, ἔξαρνός εἰμι, ἀντιλέγω); of *forbidding* (ἀπαγορεύω, ἀπεῖπον, &c.); of *forbidding by one's vote, by a decree of the people* (ἀποψηφίζομαι, ἀποχειροτονῶ), &c.; of *changing* or *retracting* an *opinion* or *resolution* (ἀπογιγνώσκω, ἀποδοκεῖ, μεταγιγνώσκω, ἀνατίθεμαι, also ἀπεύχομαι); of *acquitting* (ἀπολύω, ἀφιημι); of *avoiding, hindering, restraining* (any body *from* —), or *setting* any body *free from* — (εὐλαβοῦμαι, φυλάττομαι, κωλύω, διακωλύω, ἐμποδών εἰμι, εἴργω, ἀπέχω, and ἔχω [= *retinere*], ἀφαιροῦμαι, ἀποστερῶ, σώζω, &c.); and verbs that express *doubt* or *distrust* (ἀπιστῶ, ἀπροσδόκητός εἰμι), &c. [☞ For μή with τίς (*any body*), μηδείς is used.] *M.* Cf. Herm. Vig. 797, 798.

887 Post locutiones, quæ non posse aliquid fieri, turpe (nefas, in consideratum) esse declarant, sequentis Infinitivi notio per μή certo, per μὴ οὐ dubitantius negatur: *οὐ δύναμαι αὐτὸν μὴ ἐπαινεῖν, non possum illum non laudare.* *Οὐ δύναμαι αὐτὸν μὴ οὐκ ἐπαινεῖν, fieri non potest, quin illum laudem.*

888 'Tenendum est, particulas μή et μὴ οὐ cum participio vel nomine conjunctas conditionis indicandæ causâ sic usurpari, (*a*) ut μή si non, (*b*) μὴ οὐ nisi significet.' (*H.*) Particulæ μὴ οὐ ad negativam aliquam vel vocem vel significationem respiciunt.

Οὐκ ἂν ἀξιόπιστος εἴην μὴ οὐχὶ πρότερον αὐτὸς φανεὶς οἷός εἰμι, nisi ante apparuerit, qualis ipse sim.—Ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν, μὴ γιγνομένων τῶν ἱερῶν, *ille autem negabat se signa moturum si sacra non addicerent.* H. (Xen.) *Δυσάλγητος* (= *οὐκ οἰκτίρμων*) *γὰρ ἂν εἴην τοιάνδε μὴ οὐ κατοικτείρων ἕδραν* (Soph.: *durus essem nisi*—).

889 In negativâ sententiâ pro indefinitis tum pronominum tum adverbiorum formis formæ adhibentur negativæ.

Substantive Accessory Sentences.

894 Post tempora primaria substantivæ, quæ dicitur, sententiæ eadem prorsus est constructio, quæ sententiæ absolutæ neque ex aliâ pendentis: ut,

Ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν.	*Λέγουσιν ὅτι | ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν.*
Εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν.	*Λέγω ὅτι | εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν.*
Εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν.	*Δῆλόν ἐστιν ὅτι | εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν.*

895 Post tempora historica ὅτι, ὡς optativum recipiunt; 'sed sæpe admodum in ejusmodi locis indicativus habetur, et maxime quidem in futuro (*H.*):' ut,

Ἔλεξαν ὅτι πέμψειε σφᾶς ὁ βασιλεύς, se a rege missos esse dixerunt (Xen.).

Ἔλεγον ὅτι ἄρκτοι πολλοὺς ἤδη διέφθειραν, multos jam ab ursis dilaniatos esse dicebant (Xen.).

Ἔγνω Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδώσουσιν, intellexit Archidamus, Athenienses nihil esse remissuros (Th.).

896 Ὅτι cum indicativo præsentis post tempora historica nonnunquam invenitur: ut, Ὑποψία — ἦν, ὅτι ἄγει πρὸς βασιλία, *suspicio erat,* [*Cyrum*] *se adversus regem ducere* (Xen.).

897 Si quando ipsa alicujus verba rectâ, quæ dicitur, oratione proferuntur, iis particula ὅτι præmitti solet: ut, *εἶπεν ὅτι Εἰς καιρὸν ἥκεις.* *Ἴσως ἂν εἴποιεν, ὅτι, Ὦ Σώκρατες, μὴ θαύμαζε τ λεγόμενα.*

Adjective (i.e. *Relative*) *Accessory Sentences.*

'Sunt, qui dicant' Græce dicitur ἔστιν οἳ (οἵτινες) λέγουσιν, et notandum est formulam illam ita usu coaluisse, ut et casibus immutari possit et cum historico tempore consociari. 905

a) N.	ἔστιν οἳ (= ἔνιοι) ἀπέφυγον	*nonnulli effugerunt.* / *sunt qui effugerint.*
G.	ἔστιν ὧν (= ἐνίων) ἀπέσχετο,	*a nonnullis se abstinuit.*
D.	ἔστιν οἷς (= ἐνίοις) οὐχ οὕτως ἔδοξεν,	*nonnullis aliter visum est.*
A.	ἔστιν οὓς (= ἐνίους) ἀπέκτεινεν	*nonnullos occīdit.* / *sunt quos occiderit.*

b) So in questions: ἔστιν οἵτινες; [Ἔστιν οὕστινας ἀνθρώπων τιθαύμακας ἐπὶ σοφίᾳ; (*Χεν.*)]

Attractio est, sive assimilatio per quam relativum, quod in accusativo poni debebat, ad genitivum vel dativum antecedentis, quod dicitur, substantivi casu accommodatur: ut, 910

Ἀπὸ τῶν δώρων, ὧν λαμβάνουσι, *donis quæ accipiunt* (pro ἃ λαμβάνουσι).

Τοιούτοις ἤθεσιν, οἵοις Εὐαγόρας εἶχεν, *his moribus, quos habuit Evagoras* (pro οἷα εἶχεν).

Sententiæ per relativa οἷος, ὅσος (δή), ὁστισοῦν, ἡλίκος illatæ, attractionem quandam perpessæ, mirum in modum contrahuntur, qui exemplis positis facilius intelligetur. 914

Gen.	ἐρῶ οἵου σοῦ ἀνδρός	ἐρῶ οἵου σοῦ (*I love such a man as you are*).
Dat.	χαρίζομαι οἵῳ σοὶ ἀνδρί	χαρίζομαι οἵῳ σοί
Acc.	ἐπαινῶ οἷον σὲ ἄνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐρῶ οἵων ὑμῶν ἀνδρῶν	ἐρῶ οἵων ὑμῶν
Dat.	χαρίζομαι οἵοις ὑμῖν ἀνδράσι	χαρίζομαι οἵοις ὑμῖν
Acc.	ἐπαινῶ οἵους ὑμᾶς ἄνδρας	ἐπαινῶ οἵους ὑμᾶς. (K.)

Inversa dicitur attractio, sive assimilatio, quoties non relativum ad antecedens suum substantivum, sed antecedens substantivum ad relativum accommodatur: ut, Τὴν οὐσίαν ἣν κατέλιπε τῷ υἱῷ, οὐ πλείονος ἀξία ἐστίν (*Lys.*). 918

'In formulâ οὐδεὶς ὅστις οὐ, cujus origo sane fuit, οὐδείς ἐστιν ὃς οὐ, postea mos obtinuit, ut pronomen οὐδείς eodem casu poneretur, quem in pronomine relativo verbum exigeret.' (*H.*) 919

Nom.	οὐδεὶς	ὅστις	οὐκ ἂν ταῦτα ποιήσειεν.
Gen.	οὐδενὸς	ὅτου	οὐ κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῳ	οὐκ ἀπεκρίνατο.
Acc.	οὐδένα	ὅντινα	οὐ κατέκλαυσεν.

This form (οὐδενὸς ὅτου οὐ, &c.) is a form of *inverted* attraction.

(a) In sententiis relativis indicativus de re verâ usurpatur, neque, ut in Latino sermone, subjunctivus modus, sed indicativus adhibetur 923

923 et (b) post negationem prægressam, et in iis enunciationibus, quæ quum speciem habeant relativam, re verâ aut (c) finem consiliumque agentis aut (d) effectum aliquem significant.

Relativo consilium indicanti subjicitur fere indicativus futuri temporis (c).

a) Ἡ πόλις, ἣ κτίζεται, *urbs, quæ ædificatur.*

b) Παρ' ἐμοὶ οὐδείς, ὅστις μὴ ἱκανός ἐστι κτλ., *nemo est meorum, qui non possit*, &c. (*Xen.*)

c) Στρατηγοὺς αἱροῦνται, οἳ τῷ Φιλίππῳ πολεμήσουσι, *duces eligunt, qui cum Philippo bellum gerant.*

d) Νομίζω—οὐδένα οὕτως ὀλιγώρως διακεῖσθαι, ὅστις οἴεται κτλ., *puto neminem esse tam negligentem, qui putet*, &c. Τίς γὰρ οὕτως ἐστὶν ἐυήθης, ὅστις οἴεται κτλ.; *Quis enim tam stolidus est, ut putet — ?* [Virtually *consecutive* clauses.]

[The *Optative with ἄν* may occur exactly as in principal sentences.]

924 Relativo hypothetice sumpto post primarium aliquod tempus subjunctivus cum ἄν particulâ subjici solet; post historicum vero tempus optativus, idque sine ἄν. Οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι.—Οὓς λάβοιεν, διέφθειρον.—Ὅς ἂν ἴδῃ, quicunque viderit.

Adverbial Accessory Sentences of Time.

929 In sententiis temporalibus de re certâ indicativus usurpatur: ut, ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων, *dum licet, res vestras sedulo agatis* (*Dem.*).

Ὅτ' εὐτυχεῖς, μὴ μέγα φρόνει (*Men.*), *quum felix es, ne superbias.*

Ἥρκει τῇ πόλει τὰ τείχη διασώζειν, ὁπότε οἱ Λακεδαιμόνιοι ἐνέβαλον (*Xen.*).

Μέχρι οἱ Ἀθηναῖοι ἀπὸ τοῦ ἴσου ἡγοῦντο, προθύμως ἐπόμεθα (*Th.*).

Ἐχώρουν—ἕως ἀφίκοντο ἐς Κατάνην.

Οὐ πρότερον ἐπαύσαντο, πρὶν αὐτοὺς ἐξέβαλον ἐκ τῆς χώρας (*Is.*).

Παίουσι τὸν Σωτηρίδαν, ἕστε ἠνάγκασαν πορεύεσθαι (*Xen.*).

931 De re cogitatâ, post primarium aliquod tempus subjunctivus cum ἄν adhiberi solet; post historica autem tempora optativus sine ἄν: qui ambo modi vel incertum rei eventum vel indefinitam ejus significant repetitionem.

1. Οὗτοι ἡμῖν, ὅταν ἀπίωμεν, ἕψονται, *hi nos, quum hinc abierimus, sequentur* (Xen.).

2. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο, πολλοὶ αὐτὸν ἀπέλειπον, *verum ubi periculo liberati essent, multi eum relinquebant* (*Xen.*).

934 In affirmativis sententiis post πρίν particulam infinitivus fere infertur: ut, πρὶν πεινῆν ἐσθίεις, *antequam esuries, edis.*

(Πρίν with Infin. *may*, however, be used in negative sentences.)

a) Πρὶν ἄν with *Subj.*, or πρίν with Opt. (used according to the general rule [931]) are only used in sentences that are either *actually negative* or *virtually so* (the negation being implied by a *question* or such a word as ἀμήχανος, ἄφρων, &c.).—*b*) Πρίν with the *Indicative* is found in *negative*, and sometimes in *affirmative* sentences. (934)

'Post πρίν perfecto status indicatur qui factum sequitur, aoristo perfectio rei, præsente initium.' (*H.*) 935

Πρὶν δεδειπνηκέναι, *priusquam a cœnâ surrexero.*
Πρὶν δειπνῆσαι, *priusquam cœnavero.*
Πρὶν δειπνεῖν, *priusquam cœnem* (*H.*), *cœnatum eo* (*Elmsl.*).

Causal Adverbial Sentences.

Particulæ temporales[1] sæpe non tempus sed causam et rationem indicant: ut, Μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι, *noli me interficere, quoniam non sum Hectoris frater uterinus* (Hom.). 939

Χαλεπὰ μὲν τὰ παρόντα, ὁπότε (*since*) ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν (*Xen.*). Ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἰθέλειν ἀκούειν (*Dem.*). Δέομαι οὖν σου παραμεῖναι ἡμῖν, ὡς ἐγὼ οὐδ' ἂν ἑνὸς ἥδιον ἀκούσαιμι ἢ σοῦ (*Pl.*).

Conditional Adverbial Sentences.

a) Εἰ cum primario indicativi tempore conditionis est simpliciter sumptæ. Εἰ τοῦτο γίγνεται, *si hoc fit*, sive *evenit* (sumo hoc fieri nullâ aliâ admixtâ notione). 940

b) Ἐάν (ἤν, ἄν) cum subjunctivo conditionis est incertæ illius quidem, sed experientiâ sive eventu mox vel comprobandæ vel rejiciendæ. Ἐὰν τοῦτο γένηται, *si hoc evenerit* (sumo hoc evenire; utrum eveniat necne, mox videbimus). Ἐὰν τοῦτο γίγνηται, *si hoc eveniat.* ['*Uncertainty* with the *prospect of decision*,' or '*Objective uncertainty.*']

c) Εἰ cum optativo conditionis est in solâ cogitatione positæ, sive ea possit fieri, sive non possit. Εἰ τοῦτο γίνοιτο, *si hoc eveniat* vel *eveniret* (quod mente fingimus evenire, sive possit evenire sive nequeat). ['*Subjective uncertainty.*']

d) Εἰ cum historico indicativi tempore conditionis [plerumque] est non impletæ. Εἰ τοῦτο ἐγένετο, *si hoc evenisset* (sed non evenit). ['*Impossibility*,' or '*Belief that the thing is not so.*']

[I.] Particulam εἰ cum indicativo simpliciter sumpto construetam sequitur fere indicativus aut imperativus. 941

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[1] Ὅτε, ὁπότε, ὡς, ἐπεί = *quoniam* [the French *puisque*], ἐπειδή. *quoniam*, ὅπου, *quandoquidem*. K.

(941) Εἴ τι ἔχει, δίδωσιν, *si quid habet, dat.*
Εἴ τι ἔχεις, δός, *si quid habes, da.*
Εἴ τι ἕξω, δώσω, *si quid habebo, dabo.*

942 [II.] Particulam ἐάν (ἤν, ἄν) cum subjunctivo constructam sequitur fere indicativus, præsertim futuri temporis; interdum imperativus: ἐάν τι ἔχω, δώσω, *si quid habeam, dabo.* Ἐάν τις ἡγῆται —— λαβέτω—, *si quis putet——sumat, &c.*

Also: ἐάν τι ἔχω, δίδωμι (very common).
ἐάν τι ἔχω, δοίην ἄν.

943 [III.] Particulam εἰ cum optativo constructam sequitur fere optativus, adjunctam habens ἄν particulam: εἴ τι ἔχοι, δοίη ἄν, *si quid haberet, daret.*

944 [IV.] Particulam εἰ cum historico indicativi tempore constructam sequitur fere alterum tempus ejusdem generis, ἄν particulam adjunctam habens:

εἴ τι εἶχεν, ἐδίδου ἄν, *si quid haberet, daret* [sed non habet].
εἴ τι ἔσχεν, ἔδωκεν ἄν, *si quid habuisset, dedisset.*

947 Fieri etiam potest, ut optativus cum εἰ constructus actionem sæpius repetitam significet: εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι ὑπεχώρουν.

948 Fit nonnunquam, et maxime quidem cum ἐπεὶ οὐκ ἄν, (οὐ) γὰρ ἄν, et similibus, ut conditio simul audiatur: οὐ φιλεῖς με, ὦ θύγατερ, οὐ γὰρ ἂν ἐμὲ ἀπεκρύπτου τὰ σὰ πάθη, *non me amas, mea filia; neque enim dolores me tuos celares.* (Plene diceretur, εἰ γὰρ ἐφιλεῖς με, οὐκ ἂν ἀπεκρύπτου, κτλ.) Τούτου ἐνδεᾶ ἐφαίνετο· βίᾳ γὰρ ἂν εἷλον τὸ χωρίον (*Th.*).

Final Adverbial Sentences.

951 Particulæ finales ἵνα, ὅπως, ὡς, post primaria tempora vel modum imperativum subjunctivo, post historica tempora optativo fere junguntur: ut, λέγω ἵν' εἰδῇς, *dico, ut scias;* ἔλεξα ἵν' εἰδείης, *dixi, ut scires.* [Μή = *nē, ut non.*]

952 In sententiis finalibus adhibetur interdum subjunctivus post tempora historica, quum aut scriptor, ut rem quasi oculis subjiciat, in præsens eam tempus transfert, aut illud significandum est, effectum adhuc vel durare vel exspectandum esse: ut, Οὐ χρημάτων ἕνεκα ἔπραξα ταῦτα, ἵνα πλούσιος ἐκ πένητος γένωμαι (*Lys.*). Ξυνεβούλευε . . . τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ὁ σῖτος ἐπὶ πλέον ἀντίσχῃ (*Th.*).

953 Particulis finalibus ὡς, ὅπως cum subjunctivo constructis accedit interdum particula ἄν· quæ adjecta facit, ut non jam simplex intelligatur consilium, sed ut aliquid fortuiti accedat, quasi dicas ut sit, si sit: ὡς ἂν μάθῃς, ἄκουσον, *ut discas audi* (id est, *ut discas, si forte discas: that you may learn if possible,* or, *if it may be so*).

Particulæ ὅπως, ὅπως μή multo sæpius cum futuro indicativi quam cum subjunctivo conjunctæ sequuntur verba, quæ sollicitudinem, conatum, deliberationem, hortationem denotant, sive præsens futurumve antecesserit tempus, sive præteritum.—'Futuro non jungitur ἵνα, *ut*.' (H.) 954

Φρόντιζε, ὅπως μηδὲν ἀνάξιον τῆς βασιλείας ποιήσεις.

Δεῖ τῶν ἀρχομένων ἐπιμελεῖσθαι, ὅπως ὡς βέλτιστοι ἔσονται. (*Xen.*)

Ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος—ὅπως εὐχαριστότατοί τε ἅμα λόγοι ἐμβληθήσονται καὶ κτλ. (*Xen.*)

Historicorum temporum indicativus cum particulis finalibus conjungitur, 'ubi indicatur futurum fuisse aliquid, quod nunc non est, aut quod non fuit.' (*H.*) 955

Ἵν' ἦν τυφλός, *ut essem cæcus*; ἵν' ἐγενόμην τυφλός, *ut cæcus factus essem*; ὡς ἔδειξα μήποτε ἔνθεν ἦν γεγώς (*ut nunquam ostendissem* ——). Ἵνα ἀπηλλάγμεθα, *ut liberati essemus*. (H.)

Consecutive Adverbial Sentences.

'Per ὥστε cum infinitivo arctius sententiæ conglutinantur, quam si indicativus ponitur.' (*Kl.*) 957

Cum Indicativo ὥστε οὐ, cum Infinitivo ὥστε μή dici solet: sed si absolute ponitur consecutio unius rei ex alterâ, recte se habet ὥστε οὐ cum Infinitivo: ut, Ὑμᾶς πάντας εἰδέναι ἡγοῦμαι τοῦτον οὕτω σκαιὸν εἶναι ὥστε οὐ δύνασθαι μαθεῖν τὰ λεγόμενα (*Lys.*, so dull, *that he is* really *not able*: ὥστε μὴ δύνασθαι, *so dull as not to be able*). 958

Comparative Adverbial Sentences.

Interdum duobus vel superlativis vel comparativis Græci utuntur, ubi Latini voculas 'quo—eo' cum comparativis fere adhibent, vel 'ut quisque—ita' cum superlativis. (*a*) Αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, *the more promising a disposition is, the more does it need education* (or, *the most promising dispositions* always *stand most in need of education*). Συγχωρῶ τοὺς ἐπαίνους παρὰ τῶν ἐλευθεριωτάτων ἡδίστους εἶναι.—(*b*) Ἐνδεεστέροις—οὖσι ταπεινοτέροις αὐτοῖς οἴονται χρῆσθαι (= *quo egentioribus—eo imbecillioribus*). Xen. 965

Post negationem vel prægressam vel aliquo modo latentem 'magis—quam' Græce dicitur μᾶλλον ἢ οὐ. (*H.*) Ἥκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας, *adest Persa non magis contra nos quam contra vos*.—Ὠμὸν τὸ βούλευμα—πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους (*Th.*). 968

Interrogative Sentences.

Usurpantur etiam in interrogando formulæ τί μαθών, τί παθών, quarum utraque est cum admiratione quadam exprobrantis: ut, Τί μαθὼν τοῦτο ἐποίησας; *what induced you to do this?* Τί παθὼν τοῦτο ἐποίησας; *what possessed you to do this? what has come to you that you* ——*? how happened it that you* ——*?* 972

977 *a*) Ἦ, quod proprie est profecto, 'interrogat cum conjecturâ verisimili vel persuasione[2].'

b) Ἆρ' οὐ, μῶν οὐ, οὐ sunt nonne, responsionemque habent affirmantem.

c) Ἆρα (num), μῶν, μή, μῶν μή (num; an forte; numquid), ἄρα μή (numnam, quod sollicite verentis est, ne res sit) responsionem plerumque exspectant negantem.

d) Ἄλλο (τί) ἤ elliptica est interrogandi formula. In quâ formulâ omitti ἤ fere constanter solet in sermone alacriore et concitatiore: ut[3], Ἄλλο τι (or ἄλλοτι) οὖν οἱ φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *nonne igitur, qui lucri cupidi sunt, amant lucrum?* Ἄλλο τι ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ μόνον φίλος;

980 Εἶτα et ἔπειτα (deinde[4], post talia) in interrogatione cum quadam indignatione et vehementiâ proferuntur.

981 Πότερον (πότερα), utrum, cui respondet ἤ, an, tam in directâ interrogatione quam in indirectâ locum habet.
[Sometimes, in double questions, εἰ—ἤ: εἴτε—εἴτε.]

983 Conditionales particulæ εἰ, ἐάν ita sæpe usurpantur, ut eæ interrogationem indirectam sive obliquam introducant.

987 Tenendum est Græcos etiam in interrogationibus obliquis simplices interrogativorum formas sæpissime adhibere: sæpe etiam, repetitionis effugiendæ causâ, interrogativa utriusque formæ datâ operâ commiscere[5]: ut, Οὐκ οἶδα ὁποίᾳ τόλμῃ ἢ ποίοις λόγοις χρώμενος ἐρῶ (*Pl.*). Ἐκλέξασθαι ποῖα ἀγαθά ἐστι καὶ ὁποῖα κακά (*Aristot.*). Τίς ὁ τρόπος καὶ τὸ σχῆμα ὁποῖον—εἴσεσθε (*Ælian.*). Ἴσμεν πόσα τέ ἐστι καὶ ὁποῖα, *we know both how many they are, and of what kind.*

990 In interrogationibus obliquis indicativus rectæ orationis (a) post primaria tempora non mutatur: post historica vero tempora semper (b) potest ille quidem in optativum transire, (c) sed tamen sæpissime non mutatur. (d) Indicativo post historicum tempus non mutato, ne tempus quidem mutari solet; unde fit, ut præsens futurumve post historica sæpe tempora inveniatur.

992 Deliberativus, qui dicitur, subjunctivus post primaria tempora non mutatur; post historica autem tempora modumve optativum aliquando non mutatur, sæpius tamen in optativum convertitur.

993 'Post verba metuendi μή semper est suspicantis esse id, de quo usurpatur ista particula.' (*H.*)

1) δέδοικα μὴ θάνῃ, *metuo ne moriatur* (suspicor eum moriturum esse).

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[2] Ellendt, Lex. Soph.
[3] Cf. Stallb. Euth. 15, C. Lysis 222, D. Sympos. 200, D.
[4] As in, *quæ nunc deinde mora est*, &c. Æn. 12, 889.
[5] Cf. Lobeck, Phryn. p. 57.

ἐδεδοίκειν μὴ θάνοι[6], *metuebam ne moreretur* (suspicabar eum moriturum esse). (993)

δέδοικα μὴ τέθνηκε, metuo ne mortuus sit (suspicor eum mortuum esse).

2) *δέδοικα μὴ οὐ θάνῃ, metuo ne non moriatur* (suspicor eum non esse moriturum).

ἐδεδοίκειν μὴ οὐ θάνοι, metuebam ne non moreretur (suspicabar eum non esse moriturum).

δέδοικα μὴ οὐ τέθνηκε, metuo ne non sit mortuus (suspicor eum non esse mortuum). *H.*

Post verba metuendi, Futuro Indicativi 'ibi locus est, ubi quid infinito tempore, id est, aliquando eventurum metuimus (*H.*):' ut, *φοβοῦμαι, μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας, metuo num forte voluptates quasdam inventuri simus voluptatibus contrarias* (*Pl.*). 994

Oratio Obliqua.

a) In obliquâ oratione, post tempora historica tum Indicativo[7] tum Subjunctivo Optativus substituitur: (*b*) manente interdum, quam Subjunctivus secum habiturus erat, *ἄν* particulâ. 1000

a) *Ἔλεξέ σε, εἰ τοῦτο λέγοις, ἁμαρτήσεσθαι* (*in orat. recl.* *ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ*). *Τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι* (*fecisset*). Hdt. *Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας* (*Xen.*).

b) *Ἂν* retained with *Opt.*] *Καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα ἔχειν* (*Th.*). *Ἐκέλευε προκαταλαβεῖν τὸ ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι* (*Xen.*). *Ἐλογιζόμην —ὡς ἐξέσοιτό μοι διαλέγεσθαί σοι ὁπόσον ἂν χρόνον βουλοίμην* (*Xen.*): the speaker is reporting his own thoughts; hence the narration is oblique.

Obliqua Græcorum oratio eodem sæpissime modo atque oratio recta conformatur, idque post tempora utriusque generis. 1001

(Hence we often find, even after an historical tense, the Ind. of the principal tenses or the Subj. with *ἄν*, as in direct discourse. Actions and representations belonging to the past are thus transferred to the present time of the speaker. *K.*)

Ἔδοξε δ' αὐτοῖς σκέψασθαι, ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύσονται (*Th.*). *Τὴν Πάνθειαν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην ἕως ἂν αὐτὸς λάβῃ* (*Xen.*). *Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἕπεσθαι τοῖς*

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[6] The *Subj.* after a past tense is common in Thuc. after a verb of *fearing*: *ἐφοβοῦντο μή τι πάθῃ.* (*Kr.*)

[7] But, according to Madvig, clauses which in the *oratio recta* would have the *Imperfect* or *Aorist* of the Indicative are never changed into the Optative in *orat. obliqua.*

Ἀθηναίοις· ἐπειδὰν δὲ ἐεβῶσι, κατιδόντας ὅ τι ποιοῦσιν, ἀποπλεῖν (*Hdt.*).

1003 In oratione obliquâ quum res ex alterius mente refertur, et pronomina relativa et conjunctiones (ὡς, ὅτε, ἐπεί, ἐπειδή) cum infinitivo construi possunt.

Σκύθας γὰρ (sc. φασὶ) τοὺς νομάδας, ἐπείτε σφι Δαρεῖον ἐσβαλεῖν ἐς τὴν χώρην, μετὰ ταῦτα μεμονέναι μιν τίσασθαι (*postquam invasisset.* Hdt.). Ποίαν οἴει παιδείαν ἀνθίξειν, ἣν οὐ —οἰχήσεσθαι (*Pl.*). Λέγεται δὲ καὶ Ἀλκμαίωνι—ὅτε δὴ ἁλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν (*Th.*). [The infin. with εἰ is found in *Hdt.*, and also in *Th.* 4, 98, εἰ δυνηθῆναι = δυνηθεῖεν, but hardly elsewhere in Attic Greek. *Kr.*]

1004 'Græci in temperandis miscendisque rectæ et obliquæ orationis generibus, mirâ sunt usi libertate.' (*S.*)

Ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτούς, ἐὰν αἱ σπονδαὶ γένωνται, ἀξουσιν, ἔνθεν ἕξουσι τὰ ἐπιτήδεια (*Xen.*). Ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες, καὶ τί ἐν νῷ ἔχοιεν (*Xen.*).

DIFFERENCES OF IDIOM, GRAMMATICAL HINTS, &c.

A. PREPOSITIONS.

1. About.

To be employed *about* any thing.	ἀμφί τι ἔχειν or εἶναι.
About = nearly (of *numerical* approximation), ἀμφί or περί with *acc.*; ὡς (*conjunct.*).	στρατιώτας ἔπεμψαν ἀμφὶ τοὺς διακοσίους, or ὡς διακοσίους.
About (of approximate time).	περὶ μέσην τὴν ἡμέραν.
About noon	ἀμφὶ μέσον ἡμέρας.

2. Above (ὑπέρ).

(1) *Above* = *more than*, ὑπέρ, c. acc.; πλέον ἤ.

Above 100.	πλείους [= πλείονες] or πλείω (neut.) τῶν ἑκατόν.
Men who are *above* 50 years old.	ἄνδρες πλεῖόν τι ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς.
The raven lives *above* 200 years.	ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ.

(2) *Above* = beyond (of degree). See *Beyond*.

3. After.

To see any body *after* a long time.	ἰδεῖν τινὰ διὰ χρόνου.

4. Against.

To avail *against* any thing.	ἰσχύειν πρός τι.
To assist any body *against* any body.	βοηθεῖν τινι ἐπί τινα.

5. Amidst, Amongst.

Amongst the enemy.	ἐν μέσοις τοῖς πολεμίοις.
To be (have fallen) *amongst* robbers.	ἐν λῃσταῖς εἶναι.
Amongst men.	ἐν ἀνθρώποις.

6. Around, Round. περί.—ἀμφί (= on both sides).

To sit *round* any thing.	κύκλῳ περικαθῆσθαί τι.
To throw a cloak *round* one.	περιβάλλεσθαι or ἀμπέχεσθαι ἱμάτιον.
To go *round* the city.	(κύκλῳ) περιιέναι τὴν πόλιν.

7. At.

At intervals of five days (= every five days).	διὰ πέντε ἡμερῶν.
To look *at* one object.	εἰς ἓν βλέπειν.
To discharge arrows, &c. *at* an object.	πρός τι ἀφιέναι τὰ βέλη.

8. Before. ἐξ ἐναντίας (gen.)—ἐν (dat.)—πρός, εἰς (acc.)—ἐπί (gen.)—πρός (gen.).

(1) *Locally*, πρό (*gen.*).—ἔμπροσθεν or ἐπίπροσθεν (*gen.*).—ἐνώπιον (= in the presence of a *person*).—ἐναντίον (= in the presence of).—πρὸ τῆς πόλεως (θύρας, &c.).—ἔμπροσθεν τῆς θύρας (πρὸς τῇ θύρᾳ = close to it).

To stand *before* any body.	στῆναι ἔμπροσθέν τινος: προστῆναί τινος, στῆναι ἐνώπιόν τινος, πρός τινος.
To stand *before* a glass.	ἐξ ἐναντίας τοῦ κατόπτρου στῆναι.
To speak *before* the people.	λέγειν ἐν τῷ δήμῳ (πρὸς or εἰς τὸν δῆμον).
= In the presence of.]	
Before many witnesses.	ἐναντίον πολλῶν μαρτύρων.
To come *before* you (with reference to an assembled body *amongst* whom a person comes).	εἰς ὑμᾶς εἰσιέναι.

(2) *Temporally*, πρό (*gen.*)—πρότερον (*gen.*).

Before the war.	πρὸ τοῦδε τοῦ πολέμου.
A year *before* the taking of——.	ἐνιαυτῷ πρότερον τῆς ἁλώσεως.
Before sunrise.	πρὸ (or πρότερον) ἡλίου ἀνιόντος or ἀνίσχοντος.
(πρίν with Infin.)	
Before day-break.	πρὶν ἡμέραν γίγνεσθαι.

(If '*before*' introduces a *sentence*, see 934, 935.)

9. Behind. ὄπισθεν, gen. (only of *place*).—κατόπιν, gen. (of *place* or *time*).—μετά, acc.—ἐπί, dat. *place* or *time*.—ὑπό (dat.) and ἀντί (only of *place*).

To stand *behind* a tree.	ἀντὶ δένδρου, or ὑπὸ δένδρῳ ἑστηκέναι (the former = facing it; the latter *under it* for protection).
To be *behind* any thing.	ὄπισθεν γίγνεσθαί τινος.
To place oneself *behind* any thing.	ἔμπροσθεν ποιεῖσθαί τι (i. e. to cause it to *be before* one).

10. BELOW. ὑπό, gen. and dat.—κατά, gen. (so that the object *envelopes* or covers us). See *Under*.

To be *below* any body.	ἥττω (acc. m.) εἶναί τινος.
To think any thing *below* (beneath) one.	ἀπαξιοῦν τι.
This thing is *below* them.	ἀνάξιον αὐτῶν τοῦτ' ἐστι.

11. BENEATH. See *Below, Under*.

12. BESIDE. παρά (*dat.* of person; *acc.* of thing).

To shoot *beside* the mark.	παραμαρτάνειν τοῦ σκοποῦ

13. BETWEEN. μεταξύ (gen.), ἐν μέσῳ (gen.), ἐν (dat.).

Between ourselves.	ὡς ἐν ἡμῖν εἰρῆσθαι. ὡς πρὸς σέ (if *one* person only is addressed).

14. BEYOND. παρά, ὑπέρ (both acc.), μεῖζον ἤ.

Above (beyond) my power.	παρὰ (ὑπὲρ) δύναμιν.
That is *above* the power of man.	τὸ ἔργον ἐστὶ μεῖζον ἢ κατ' ἄνθρωπον (= the Lat. *major quam pro* ——).

15. BY (of *agent*, cf. 579): = BESIDE, vid. πρός, dat. = *close by*, τῇ πόλει, &c.

Day *by* day (daily); year *by* year (every year), yearly.	καθ' ἡμέραν: κατ' ἔτος.
To judge a person *by* any thing.	μετρεῖν (metiri) τινα ἔκ τινος.
To stand *by* any body. (By = NEAR, vid.)	παραστῆναί τινι.
To implore any body *by* the gods.	πρὸς τῶν θεῶν.
By the father's side.	πρὸς πατρός.

16. DOWN, κατά, gen. = down into; under.

In compos. κατά. To *fall* down, καταπίπτειν. To *run* down, κατατρέχειν, καταθεῖν.

Down (the) hill.	κατὰ (or κάτω) τοῦ ὄρους.

17. FOR.

To fight, brave dangers, &c. *for* any thing.	μάχεσθαι (κινδυνεύειν, &c.) ὑπέρ τινος (= on behalf of).
A remedy *for* any thing.	*A remedy* of *any thing* (*objective*, gen.).
Laws drawn up *for* this purpose (= to secure these objects).	νόμοι ἐπὶ τούτοις τεταγμένοι.

18. FROM.

To receive any thing *from* any body.	λαμβάνειν τι παρά τινος.
To take an estimate of a person *from* any thing.	μετρεῖν (= metiri) τινα ἔκ τινος.

FROM (denoting a *cause*). Thus; From thinking so and so, τῷ νομίζειν.
(1) dat.
(2) διά with acc.
(3) ἐκ with gen.

To remove any body from a magistracy.	παύειν τινὰ τῆς ἀρχῆς.

19. IN.

To exceed (surpass, excel) any body *in* any thing.	διαφέρειν (= *to differ, to be distinguished*) τινός τινι (dat. of *thing in which* one excels —).
To delight *in* any thing.	ἥδεσθαί τινι.
To end *in* any thing.	τελευτᾶν εἴς τι.
I am poor, rich *in* any thing.	ἐνδεής εἰμί (πλουτῶ) τινος.
To enquire, &c. *in what way* any thing may be done.	πυνθάνεσθαι τίνα τρόπον —.
To be shut up *in* a place.	To be shut up *into* (εἰς, acc.) a place.

20. INTO. εἰς (acc.).

With verbs of motion, ἐν with the dat. is found instead of εἰς with the Acc.; "but only with the *Perf.* and *Pluperf.* in Attic writers. The ἐν denotes the point to which the motion is directed as *reached*: οἱ ἐν τῷ Ἡραίῳ καταπεφευγότες [but ἐς τὸ Ἡρ. κατέφυγον]. It is only with τιθέναι and the like, that ἐν occurs (though also εἰς) with all the forms, to denote *rest* as a *result* of the motion." *Kr.* Ἐν χερσὶ λαβεῖν.

21. NEAR. ἐγγύς (gen.). πλησίον (gen.).

To be *near* any body.	ἐγγὺς or πλησίον εἶναί τινος.
To put any thing *near* any body.	πλησίον ποιεῖν τί τινος.

22. OF.

To die *of* disease.	νόσῳ τελευτᾶν.

23. OFF.

I am *off*.	οἴχομαι.
To be three stadia *off*.	τρεῖς σταδίους ἀπέχειν (e. g. τῆς πόλεως).
To take one's clothes *off*.	ἀποδύεσθαι (e. g. *shoes*).—ἐκδύεσθαι (a garment from which one has to *come out*).
To take any body's clothes *off*.	ἐκδύειν τινά τι.

24. OUT (of). ἐκ (gen.).

Dat.—also = *cause, motive.* ἐκ (less commonly ἀπό) c. gen.—ὑπό (gen.).—διά, acc

Out of kindness.	εὐνοίᾳ.—ὑπ' εὐνοίας.

25. On, Upon.

To spend money *upon* any body.	χρήματα ἀναλίσκειν εἴς τινα.
To sow *upon* stones.	εἰς λίθους σπείρειν (a prov.; sowing usually consisting of putting seed *into* the earth).
On the wing (of an army).	ἐπὶ κέρως.
To look *on* the ground.	εἰς γῆν ὁρᾶν.
All depends *on* you.	ἐν σοὶ πᾶν τὸ πρᾶγμα.

26. Over. ὑπέρ (gen.).

27. Through.

(1) Of direction from one extremity *through* to the other, διά with gen.

To wound any body *through* his breastplate.	διὰ τοῦ θώρᾶκος τιτρώσκειν τινά.
To flow *through* the country.	ῥεῖν διὰ τῆς γῆς.

(2) Of extension *over* all parts of a surface: διά (gen.), ἀνά (acc.).

Through the whole country.	ἀνὰ πᾶσαν τὴν χώραν

(3) Occasion, Cause, &c. See *Out of*.
(In composition, διά.)

28. Till, until. μέχρι (gen.).

Till sunset.	μέχρι ἡλίου δυσμῶν (or δύνον-[τος).
Till death.	μέχρι θανάτου.
Till morning.	εἰς τὴν ἕω.

As a temporal conjunction with a sentence: ἕως, ἕστε, μέχρι (οὗ), —πρίν (prius). See 929. 931, sqq.

29. To, Unto.

To conduct *to*—mankind.	ἄγειν (τινὰ) εἰς ἀνθρώπους.
Any thing is good for nothing *to* (= compared with) another.	πρός with *acc.*
To look *to* any thing (i. e. to consider it, make it an object).	βλέπειν πρός τι.
To be brought *to* any body.	ἐνεχθῆναι παρά τινα.
To come *or* go back again *to* the beginning.	αὖθις ἐπὶ τὴν ἀρχὴν ἰέναι πάλιν.
To go in *to* any body.	εἰσιέναι παρά τινα.

30. Towards.

To be harsh *towards* any body.	χαλεπὸν εἶναί τινι.

31. Under.

ὑπό (c. *acc.*) to denote motion towards an object that is above us.—ὑπό (dat.) of *rest* beneath (ὑπὸ ἱματίῳ ἔχειν τι).	ὑπὸ δίνδοον καταστῆναι.

κατά (c. *gen.*) if we *sink* into it.	κατὰ γῆς καταδῦναι. καταδύεσθαι κατὰ τοῦ ὕδατος.

Under = *in less* than, ἐντός (within: c. gen.).

Under twenty years.	ἐντὸς εἴκοσι ἐτῶν.
Under fifty years old.	ἀνὴρ οὔπω πεντήκοντα ἔτη γεγονὼς ἀπὸ γενεᾶς. ἀνὴρ ἔλασσόν τι ἢ πεντήκοντα ἔτη γεγονώς (= *somewhat* under).
Under = *in subjection* to.	εἶναι ὑπό τινι or ἐπί τινι.
Under these circumstances.	ὧδ' ἐχόντων τῶν πραγμάτων.—οὕτως ἐχόντων. — ὅτε ταῦθ' οὕτως ἔχει.—ἐκ τούτων τοιούτων ὄντων.
To be *under* arms.	ἐκ ὅπλοις εἶναι.

32. WITH.

To build houses *with* the saw.	οἰκίας ποιεῖν ἀπὸ πρίονος.
To be angry *with* any body.	ὀργίζεσθαί τινι (ἐν ὀργῇ ἔχειν or ποιεῖσθαί τινα).

33. WITHIN.] ἐντός, gen. (of *time*. See UNDER.)

34. WITHOUT.] ἀνεύ (gen.). χωρίς (gen.). ἔξω (gen.).

Without transgressing the laws.	σὺν τοῖς νόμοις.
Without friends.	φίλων ἔρημος.
Without any right.	παρὰ πάντα τὰ δίκαια.
Without any body's knowledge.	κρύφα or λάθρα τινός. ἀγνοοῦντός τινος, or by circumlocution with λανθάνειν τινά.

Often by a negative with particip.; or by a negative compound.

Without laughing.	οὐ (or μὴ) γελάσας: ἀγελαστί.

B. MISCELLANEOUS.

35. Words that modify a substantive (i. e. *attributive* notions) are usually inserted between the article and its substantive, or after the substantive, the article being repeated.

a) Thus: *the men in the town*, would be, in Greek, '*the in the town men*,' or '*the men the in the town*.'

b) In this way the Greeks often use *long attributive notions* where *we* should use a relative clause: e. g.

Eng. Those *who are* in the enjoyment of all earthly blessings, &c.

Greek. *The in the enjoyment of all earthly blessings* (persons).

c) The substantive is here usually omitted, when it is *men*, *things*,

&c.; so that the article *often stands alone*, in connexion with a substantive governed by a preposition, &c.; e.g. οἱ ἐν τῇ γῇ (*the in the land* =) the inhabitants of the country. οἱ ἐπὶ τῷ τείχει, the men on the wall.

Hence in construing, when an article is followed by some word or words with which it does not *agree, read on till you find a substantive with which the article can agree*, connecting the intermediate notions, attributively or otherwise, with this substantive. *If there is no substantive of the kind*, understand *men* or *things*, &c.

36. The girl has beautiful hair. — The girl has the hair beautiful. Synt. 550.

37. The article is used when a substantive denotes a *class*. See 548. Thus *horses, poets*, &c. (when a truth is asserted of the *class*; of *any* horse, &c.) are οἱ ἵπποι, οἱ ποιηταί.

38. It is not possible to — οὐχ οἷόν τε (sc. ἐστίν), with *infin.*
I am not able to — οὐχ οἷός τε (sc. εἰμί) with infin. (οἷος is '*such*.' Hence οὐκ εἰμὶ οἷος ποιεῖν τι = I am not such a one (as) to do it. The τε = *que* is a remains of the old mode of affixing τε as a connecting particle to relatives, &c.

39. The dual is not *always* used for two; but very often δύο with plural.

40. *a*) Ὁ ποιῶν = he who does.
Ὁ ποιήσας = he who has done, &c.

b) The participle may, of course, be resolved, as in Latin, (1) by a relative clause (with *who, which, that*); or (2) by an *adverbial one*, whether *conditional* (if), *adversative* (though), *temporal* (when, after, &c.):—and often (3) by the *participial substantive* with *in, by*, &c. [λῃζόμενοι ζῶσιν, *they live* by plundering; *raptu* vivunt], and (4) by a *finite verb* connected with the principal verb by *and*, &c. ['*having fallen sick*, he died' = '*he* fell sick, and *died*']. See Syntax, 849.

c) Hence conversely, *relative clauses, adverbial clauses*, the *participial substantive* (with *in, by*, &c.), a verb preceding another verb, and connected with it by *and*, may often be translated by a *participle*.

41. *a*) When two opposed notions are connected by an *unemphatic but* (δέ), the first usually takes μέν. Hence prefix μέν to the first of such *opposed* notions, although the English has no *indeed*.

b) Also place the *opposed notions* at the head of their clauses. For instance: arrange '*I like honey, but not wine*,' thus: 'Honey indeed I like, but wine not' [in Greek it must be: *wine but* (οἶνον δέ), because δέ follows its word].

42. With three others.	*Himself the fourth*, τέταρτος αὐτός.
43. This' (with emphasis).	τοῦτό γε (γέ enclitic). This γέ *emphasizes* the preceding word: it may sometimes be construed *at least*, *quite*, &c.
Diagoras.	Διαγόρας γε or δή.

44. θεοὺς ἡγεῖσθαι or νομίζειν = deos esse credere, to believe in the existence of the gods.
τοὺς θεοὺς ἡγεῖσθαι or νομίζειν, credere deos esse, quos esse credi solet.
δίκην νομίζειν = to *observe* or *practise* justice; to acknowledge there is such a thing.

45. (To have) any thing *a foot long* (*broad*, *deep*); or, *of a foot in length* (breadth, depth).	(*To have any*) *thing* (the) length, breadth, depth of a foot.
46. With A *not* B.	'*With A* but not (ἀλλ' οὐ) B' (but often καὶ οὐ or οὐ only).
47. A, B, C, D, and E.	(1) A, *and* B, *and* C, *and* D, *and* E. (2) *both* (καί) A, *and* B, *and* C, *and* D, *and* E. (3) A, B, C, D. That is, in Greek the '*and*' is not placed *only* between the *two last* terms of a series.
48. *a*) He *evidently* desires.	*a*) *He is evident* desiring, &c., δῆλός ἐστιν ἐπιθυμῶν (821. 837).—So φανερός ἐστιν.
b) It is *just* (*fair*, &c.) that he should bear the blame of this.	*b*) *He is just* (*fair*, &c.) to bear the blame of this. δίκαιός ἐστι τούτου τὴν αἰτίαν φέρειν. So ἄξιός ἐστιν (e.g. τοῦ γεγενημένου ἀπολαῦσαί τι ἀγαθόν).
49. To come *with* twenty hoplites. To walk *with* a stick.	To come *having* (ἔχων) twenty hoplites. To walk *bearing* (φέρων) a stick.
50. I am come *to do it*. I send a man *to do it*.	I am come *about to do it* (ποιήσων). I send [τὸν] ποιήσοντα.
51. A sort of prophets.	μάντεις τινές.
52. Many great men.	Many *and* great men.
53. I *say* that it is *not* —. I *think* it does *not* —. I *pretend* it is *not* —.	οὐ φημι—εἶναι. οὐκ οἴομαι—εἶναι. οὐ προσποιοῦμαι—εἶναι.

54. I should like to (behold). ἡδέως ἂν θεασαίμην.

55. I *naturally* desire. πέφυκα ἐπιθυμεῖν = (*ita naturâ comparatus sum, ut—concupiscam*).
It is my nature to desire.
I desire by reason of a natural inclination.

56. *Who, whom, what* are often *indefinite: = any person who, whom; any thing that.* They are then to be translated by ὅς ἄν with *Subj.* after *Pres.* or *Fut.*; by ὅς with *Optative* after the historical tenses (cf. *194; and Synt. 924).
So, *whatever* = ὅ ἄν, ἃ ἄν, ὅσα ἄν with Subj. after a principal tense; ὅ, ἅ, ὅσα with Opt. after an historical tense.

57. The *Aorist* is often translated into English by the *Perfect.* Especially,
a) The *Aor. infin.* after *verba putandi et declarandi* has the force of a præteritum; and is often translated by the Perfect:

φησὶ ποιῆσαι = { he says that he *did* it. / he says that he *has done* it. }

b) In the statement of *general* truths founded on frequent experience (especially with ἤδη), the *Aor.* is often translated by the *Perfect.*

Men have often been compelled. ἤδη πολλοὶ ἠναγκάσθησαν.

58. The *Aorist* has often the force of the *Pluperfect.*
a) The Aor. is *regularly* used (the Pluperf. comparatively seldom) after ἐπεί, ἐπειδή, &c. See 605.
b) The Aor. infin. is used after an historical tense of a *verbum declarandi et putandi:*

ἔφη ποιῆσαι = { he said that he *did* it. / he said that he *had done* it. }

59. Too wise to —. σοφώτερος ἢ ὥστε c. infin. (In Latin, *sapientior quam ut* —.)

INDEX I.

GREEK AND ENGLISH.

[☞ The Roman numerals refer to the Lists of Irregular Verbs.—Adjectives in *ος* that are followed by 2, are of *two terminations*, i. e. the form in *ος* is also used for the feminine.]

A.

Ἀβλάβεια (ἀ. βλαβ, short root of βλάπτειν, to hurt), innocence.
{ ἀγαθόν (neut. adj.), advantage.
{ ἀγαθός, good, brave.
ἄγαν (*nimis*), too much; too.
ἀγαπᾷν (= ἀ-ειν), to love; (with dat. or acc.) to be contented (*or* satisfied) with.
ἄγγελος, ὁ, messenger.
{ ἄγε (Imperat. of ἄγειν =) *age*, come now.
{ ἄγειν, to lead, carry. ἄγειν ἡσυχίαν, to keep quiet.
ἀγεννής, -ές (ἀ. γεν, root of verbs relating to *production*, *origin*, &c.), ignoble, low-bred.
ἀγήρως, -ων (ἀ. γῆρας, old age), not growing old; immortal, imperishable.
ἀγκών, -ῶνος, ὁ, (bend of the) elbow.
ἄγνυμι, I break (pf. ἔαγα). IX.
ἀγορά, ἡ, market-place (ἀγείρειν, to assemble).
ἄγραφος (ἀ. γράφειν, to write), unwritten.
ἀγρός, ὁ, a field.
ἀγρυπνεῖν (= ἀ-ειν), to keep awake, to forego sleep (ἀ. ὕπνος, sleep).
ἀγχίνους 2, shrewd, clever, quick-witted (ἄγχι, near, νοῦς, mind).
ἀγώγιμος (ἄγειν), that may be conveyed *or* imported amongst: —hence *current* (of foreign money).
ἀγών, ἀγῶν-ος, ὁ, contest.
ᾄδειν (ἀείδειν), to sing.
{ ἀδελφή, ἡ, sister.
{ ἀδελφός, ὁ, brother.
{ ἀδικεῖν (= ἀ-ειν), to commit injustice; to do wrong.—c. acc. to wrong (ἀ, not. δίκη, justice).
{ ἀδίκημα, τό, wrong, unjust act.
{ ἀδικία, ἡ, injustice.
{ ἄδικος, 2, unjust.
{ ἀδυνατεῖν (= ἀ-ειν), to be unable.
{ ἀδύνατος 2, impossible.
ἀεί, always.
ἀεικής, -ές, unseemly, disgraceful.
ἀετός, ὁ, eagle.
ἀηδών, ἀηδόν-ος, ἡ, nightingale.
ἀθάνατος 2, immortal (ἀ. θάνατος, death).
{ Ἀθηνᾶ, Athene (Minerva).
{ Ἀθῆναι, ῶν, αἱ, Athens.
{ Ἀθηναῖος, Athenian.
{ ἀθλιος, miserable.
{ ἀθλίως, miserably.
ἆθλον, τό, prize.
ἀθῡμεῖν (= ἀ-ειν), to be dispirited (ἀ, not. θυμός, spirit).
Αἰακός, ὁ, Æacus.
{ Αἰγύπτιος, Egyptian.
{ Αἴγυπτος, ἡ, Egypt.

{ αἰδεῖσθαι (= ἰ-εσθαι), to reverence.
{ αἰδώς, ἡ, shame, reverence.
Αἰήτης, Æetes (king of Colchis).
αἷμα, αἵματ-ος, τό, blood.
αἴξ, αἰγ-ός, ὁ, ἡ, goat.
αἱρεῖν (= ἑ-ειν), to take. VII.
αἴρειν, to raise.
{ αἰσθάνεσθαι, αἰσθήσομαι, &c., to perceive. III.
{ αἴσθησις, -εως, ἡ, sensation, perception.
{ αἴσχιστος, superl. of αἰσχρός.
{ αἰσχροκερδής, pursuing pain by base means (αἰσχρός, base. κέρδος, gain).
{ αἰσχρός, disgraceful, base.
{ αἰσχρῶς, disgracefully.
αἰσχύνειν, to shame. MID. αἰσχύνεσθαι, to be ashamed.
αἰτεῖν (= ἑ-ειν), (τινά τι), to ask.
αἰτιᾶσθαι (= ἀ-εσθαι), to accuse, charge, blame, &c., τινά τι (rare), ὅτι—.
αἶψα, quickly.
ἀκάθαρτος, uncleansed, impure (ἀ. καθαίρειν, *purificare*).
ἀκμή, point. ∞ ἡλικίας, the full vigour (*or* flower) of one's age.
ἀκοή, hearing (ἀκούειν).
ἀκόλαστος, intemperate; prop. unchastised, unchastened (ἀ, *non.* κολάζειν, *castigare*).
ἀκούειν (*gen.* or *acc.* synt. 678), to hear, to listen to; Fut. ἀκούσομαι; Pass. with σ.
ἀκούσιος, involuntary.
ἄκρα, ἡ, summit.
ἀκρατής, -ές, intemperate, immoderate (ἀ. κράτος, strength).
ἀκρῑβής, -ές, accurate.
{ ἀκροᾶσθαι (= ἀ-εσθαι), to hear, listen to.
{ ἀκροατής, -οῦ, ὁ, auditor.
{ ἀκρό-πολις, -εως, ἡ, citadel.
{ ἄκρος, highest.
ἄκων, -ουσα, -ον, unwilling.
{ ἀλγεῖν (= ἑ-ειν), to feel pain.
{ ἀλγεινός, painful.
{ ἄλγος, -ους, τό, pain.
ἀλείφειν, to anoint, rub.
ἀλεκτρυών, -όνος, ὁ, a cock.
Ἀλέξανδρος, ὁ, Alexander.
{ ἀλήθεια, ἡ, truth.
{ ἀληθεύειν, to speak the truth.
{ ἀληθής, -ές, true.
{ ἀληθῶς, truly.
ἅλις, enough.
ἁλίσκεσθαι, to be taken. V.
ἀλκή, ἡ, strength.
Ἀλκιβιάδης, -ου, ὁ, Alcibiades.
ἀλλά, but.
{ ἀλλήλων, of one another.
{ ἄλλοθεν, from another place.
{ ἄλλος, -η, -ο, another, *alius*.
{ ἀλλότριος (= *alienus*), others', another's.
{ ἄλλως, otherwise. ἄλλως τε καί, especially.
{ ἀλογία, unreasonableness, absurdity (ἀ, *non.* λόγος, *ratio*).
{ ἄλογος (ἀ. λόγος, *ratio*), irrational, senseless (2 terminations).
ἅλς, ἁλός, salt; pl. ἅλες. Note 9.
ἀ-λύ-πως, without grief or sorrow.
ἀλώπηξ, ἀλώπεκ-ος, ἡ, fox.
ἅλως, ἡ, halo.
ἅλωσ-ις, -εως, ἡ (ἁλό-, simpler root of ἁλίσκ-ομαι), taking, capture.
ἅμα (*simul*), at the same time: also used as a prep. with dat., together with: ἅμα τῇ ἕῳ (at the same time with the dawn =) *at day-break*; ἅμα τῷ σίτῳ ἀκμάζοντι, &c.
ἀμαθία, ἡ (ἀ, *non.* μαθ, short root of μανθάνειν, *discere*), ignorance.
ἅμαξα, ἡ, waggon.
{ ἁμαρτάνειν (1) *errare*, to miss (with gen.); (2) *peccare*, to sin, commit a fault, err.
{ ἁμάρτημα, ἁμαρτήματος, τό, errour, fault.
{ ἁμαρτία, ἡ, offence.
ἀμαυροῦν (= ό-ειν), to darken.
ἀμείνων, better (ἄμεινον as adv.).
{ ἀμέλεια, ἡ, carelessness.
{ ἀμελεῖν (= ἑ-ειν), to neglect. (gen.—ἀ. μέλει, *curæ est*).

ἀμοιβή, exchange, return (ἀμείβεσθαι).
ἄμπελος, ἡ, vine.
ἀμῦνειν, to ward off; *Mid.* to ward off from myself: also, to revenge myself on any body (acc.); for any thing, ὑπέρ τινος.
ἀμφι-ἕννυμι, I put on; I clothe. X.
ἄμφω, both.
ἄν, with Subj., = ἐάν, if. This ἄν, which has ᾱ, and can stand as the first word of a clause, must not be confounded with ἄν with ᾰ, the *modal* particle, explained in *178.
ἀνα-γιγνώσκειν, to read. VI.
ἀναγκάζειν, to compel.
ἀναγκαῖος, necessary.
ἀνάγκη, necessity.
ἀναίδεια, ἡ, shamelessness.
ἀν-ᾱλίσκειν, to spend. V.
ἀνα-μένειν, to wait.
ἀνά-παυσις, -εως, ἡ, rest (ἀναπαύεσθαι).
ἀν-αιρεῖν (= ἐ-ειν), to take up, take away, destroy (aor. ἀνεῖλον). VII.
ἀναρχία (ἀ. ἀρχή), anarchy, licentiousness, ungoverned license.
ἀνάστατος 2, ruined, laid waste (of cities and countries): ἀνάστατον ποιῖν, to destroy utterly, to lay waste (properly, to make the inhabitants *rise up* and quit.—ἀνα, up. στα-, simpler root of ἵστημι).
ἀνα-τίθημι, ἀνα-τιθέναι, to put up, offer.
ἀναχώρησις, retreat (ἀνά. χωρεῖν, *cedere*).
ἀνδρεία, ἀνδρία, ἡ, bravery.
ἀνδρεῖος, brave (ἀνήρ, man).
ἀνδρείως, *adv.*, bravely.
ἀνδρίας, -άντος, ὁ, image *or* statue (of a man.—ἀνήρ, ἀνδρ-ός).
Ἀνδρόγεως, -ω, ὁ, Androgeus.
ἄνεμος, ὁ, wind.
ἄνευ (gen.), without.
ἀνήρ, ἀνδρ-ός, ὁ, a man. Pdm. 19.
ἄνθος, τό, a flower.
ἀνθρώπινος, human; to which humanity is subject: hence (of *faults*) venial.
ἄνθρωπος, ὁ, man.
ἀν-ίστημι, -ιστάναι, to set up.
ἀνόητος, unintelligent, silly (ἀ, not. νοεῖν, to understand).
ἄνοια, ἡ, want of sense, stupidity, folly.
ἀν-οιγνύναι, ἀν-οίγειν, to open. IX.
ἀνομία (ἀ. νόμος, law), lawlessness.
ἄνομος 2, lawless.
ἄνους (= ἄνοος), -ουν, senseless, imprudent (ἀ. νοῦς, mind).
ἀντι-λέγειν, to contradict.
ἄνω, above, more inland, beyond (gen.).
ἀνώγεων, τό, upper-floor, dining-room (ἄνω, above. γῆ, earth).
ἀξιό-λογος, worth mentioning.
ἄξιος, worthy (gen.).
ἀξιοῦν (= ό-ειν), to think worthy, claim, expect.
ἀξίωμα, ἀξιώματ-ος, τό, consideration, reputation, dignity, rank (ἄξιος).
ἀοιδή, song (ἀείδειν).
ἀπ-άγειν, to lead away.
ἀπαίδευτος 2, uneducated (ἀ. παιδεύειν, to educate. παιδ, root of παῖς, boy).
ἀπ-αλλάττειν, to set free from; *Mid.* to depart from.
ἅπαξ, once.
ἅπας, all, whole, altogether.
ἀπειθεῖν (= ἐ-ειν), to disobey (dat.).
ἀπειθής, disobedient (ἀ. πείθειν, to obey).
ἀπ-εικάζειν, to copy.
ἀπ-ειμι, Inf. ἀπ-εῖναι, to be absent.
ἄπ-ειμι, Inf. ἀπ-ιέναι, to go away (Pres. with meaning of Fut.).
ἄπειρος 2 (gen.), unacquainted with, inexperienced (ἀ. πεῖρα, attempt).

ἀπ-ἱρχεσθαι, to go away. VII.

ἀπ-ἐχειν, to keep off; to be distant from. VII.
ἀπ-ἐχεσθαι (gen.), to abstain from. VII.

ἀπιστεῖν (= ἐ-ειν), to disbelieve, distrust.
ἄπιστος 2, unfaithful, faithless. —suspected (by) (ἀ. πιστός, faithful).

ἁπλόος, -οῦς, simple.

ἀπο-βαίνειν, to disembark; to go away. III.

ἀπο-βλέπειν, to look upon.

ἀπο-δείκνυμι, ἀπο-δεικνύναι, to show; to appoint.

ἀπο-δέχεσθαι, to receive, accept.

ἀπο-δίδωμι, ἀπο-διδόναι, to give back, to give, allot.

ἀποθαν-. See ἀποθνήσκειν.

ἀπο-θνήσκειν (-θανοῦμαι, -τεθνηκα, -ἔθανον), to die. V.

ἀπο-κάμνειν. Fut. -καμοῦμαι, -κέκμηκα, -ἔκαμον (c. partcp.), to grow weary. In Aor., to be wearied. *216.

ἀπο-κρίνεσθαι, to answer.

ἀπο-κρύπτειν, to conceal.

ἀπο-κτείνειν, to kill (κτείνω, f. κτενῶ. pf. ἔκτονα: later ἔκτακα).

ἀπο-λείπειν, to leave, to quit.

ἀπ-όλλυμι, ἀπ-ολλύναι, to ruin, to destroy. IX.

Ἀπόλλων, -ωνος, ὁ, Apollo.

ἀπο-λύειν, to dissolve; to acquit.

ἀπορεῖν (= ἐ-ειν), to be in want.
ἄπορος 2, difficult (ἀ, not. πόρος, passage through).

ἀποῤῥεῖν (= ἐ-ειν), to flow from.
ἀποῤῥοή, a flowing off, an effluence or emanation.

ἀπο-σπᾷν (= ἀ-ειν), to draw away.

ἀπο-στερεῖν (= ἐ-ειν), to deprive of.

ἀπο-στρέφειν, to turn away.

ἀπο-σφάττειν, to cut (a man's) throat; to slay.

ἀπο-τίθημι, ἀπο-τιθέναι, to put away; *Mid.* take off; lay aside.

ἀπο-φαίνειν, to show; to make; to appoint: *Mid.* declare.

ἀπο-ψύχειν, to dry up.

ἀπρόσβατος 2, inaccessible (ἀ. πρός, to. βα-, simpler root of βαίνειν, to go).

ἅπτεσθαι, to touch (gen.).

ἄρα; (interrogative.) Synt. 977, ἄρα, *igitur*, therefore.

ἀργαλέος, troublesome.

ἀργύρεος, (made) of silver; silver (*adj.*).
ἀργύριον, τό, silver money; money.
ἄργυρος, ὁ, silver.

Ἄρειος πάγος, Mars's hill (the hill on which the court of the Areopagus sat); the hill of the Areopagus.

ἀρετή, ἡ, virtue.

ἀριθμός, ὁ, number.

ἄριστος, best.

ἄρκτος, ὁ, ἡ, a bear.

ἅρμα, ἅρματ-ος, τό, chariot.

ἀρνεῖσθαι, (= ἐ-εσθαι), Dep. Pass., to deny.

ἁρπάζειν, to seize, plunder, carry off.

ἄῤῥην, εν, male.

ἀρτί, just now.

ἄρτιος, -α, -ον, even (opp. *odd*); of an even number.

ἀρτοπώλης, bread-seller, baker (ἄρτος, bread, loaf. πωλεῖν, to sell).
ἄρτος, ὁ, bread.

ἄρχειν (gen.), to rule over, to be master of; to begin.
ἄρχεσθαι (gen.), to begin.
ἀρχή, ἡ, beginning, commencement; commencing-point.

ἀσέβεια, ἡ, impiety.
ἀσεβεῖν (= ἐ-ειν), to be guilty of impiety (σέβειν, *venerari*).
ἀσέβημα, τό, an impiety, or impious act.

{ *ἀσθένεια, ἡ*, weakness.
ἀσθενεῖν (= *ἐ-ειν*), to be weak, to be ill.
ἀσθενής, -ές, weak (*ἀ. σθένος*, strength).

ἀσκεῖν (= *ἐ-ειν*), to practise.

ἀσπίς, ἀσπίδ-ος, ἡ, shield.

{ *ἀστραπή, ἡ*, lightning.
ἀστράπτειν, to lighten.

ἄστρον (*astrum*), star.

ἄστυ, τό, city.

ἀ-σύνετος 2, stupid.

ἀσφαλής, -ές, firm (*ἀ. σφάλλεσθαι*, to stumble).

ἀτέλεια (*ἀτελής*), exemption (from public burdens: *immunitas*.—*ἀ. τελεῖν*, to pay).

{ *ἀτιμάζειν*, to despise (*ἀ. τιμή*, honour).
ἀτιμία, ἡ, dishonour.

Ἀττίκη, ἡ, Attica.

{ *ἀτυχεῖν* (= *ἐ-ειν*), to be unsuccessful or unfortunate (*ἀ. τυχ*, short root of *τυγχάνειν*, *to hit* [a mark, &c.], *to obtain*, *τύχη*, fortune).
ἀτύχημα, τό, misfortune.
ἀτυχής, -ές, unfortunate.
ἀτυχία, ἡ, misfortune.

{ *αὖ*, again; on the other hand.
αὖθις, again.

αὐλός, ὁ, flute.

αὖος, dry.

αὐτός, -ή, -ό, self: but *αὐτοῦ, -ῷ, -όν, ejus, ei, eum*.—So in pl.

αὐχήν, αὐχέν-ος, ὁ, neck.

ἀφ-αιρεῖσθαι (= *ἐ-εσθαι*) *τινά τι*, to deprive of, take away. Cf. *αἱρεῖν* in VII.

{ *ἀφανής, -ές*, unseen, unknown (*ἀ. φαν*, short root of *φαίνειν*, to show).
ἀφανίζειν, to cause to disappear. ∞ *τὴν γῆν*, to cover it.

ἄφθονος (*ἀ. φθόνος*, envy), abundant (there being so much, that none need envy another).

ἀφ-ίημι, ἀφ-ιέναι, to let go.

ἀφ-ικνεῖσθαι (= *ἐ-εσθαι*), to come. III.

ἀφ-ίστημι, ἀφ-ιστάναι, to put away, to turn aside from.—Aor. 2. *ἀποστῆναι* (*deficere*), to revolt from, desert from.—Aor. 1, *ἀποστῆσαι* = to make to revolt.

ἄ-φρων, foolish.

ἀχάριστος 2, ungrateful (*ἀ. χάρις, gratia*).

ἄχθεσθαι, to be indignant.

Ἀχιλλεύς, -έως, ὁ, Achilles.

ἄχρηστος 2, useless (*ἀ. χρά-εσθαι* = *χρῆσθαι*).

B.

{ *Βάθος, -ους, τό*, depth.
βαθύς, -εῖα-, -ύ, deep.

βαίνειν, to go. III.

βαλανεῖον, bath, public bath (*i. e.* bathing-room).

βάλλειν, to throw. *216. *270.

βάπτ-ειν, to dip.

βάρβαρος, barbarian.

{ *βασιλεύειν*, to be a king, to reign.
βασιλεύς, -έως, ὁ, king.
βασίλισσᾰ, ἡ, queen.

βέβαιος 3 and 2, firm.

{ *βέλτιστος*, best. *βέλτιστε* = *O bone vir*.
βελτίων, ον, better.

βία, ἡ, violence.

{ *βιβλίον, τό*, book.
βιβλιο-πώλης, bookseller (*πωλεῖν*, to sell).

{ *βίος, ὁ*, life.
βίοτος, livelihood.
βιοῦν (= *ὁ-ειν*), to live.

{ *βλαβερός*, injurious.
βλάβη, ἡ, injury.
βλάπτειν, to injure, to hurt.

βλέπειν, to look at.

{ *βοήθεια, ἡ*, help.
βοηθεῖν (= *ἐ-ειν*), to help (dat.).
βοηθητικός, ready or able to help.

βομβεῖν (= *ἐ-ειν*), to hum, buzz.

Βορρᾶς, -ᾶ, ὁ, Boreas, the north wind.

{ βόσκειν, to feed.
βόσκημα, τό (βόσκειν), fed or fattened beast: *pl.* cattle (as fed for the butcher).

{ βούλεσθαι, to wish.
βουλεύειν, to deliberate, advise; *Mid.* to advise oneself.
βουλή, ἡ, advice, council, senate.

βοῦς, ὁ, ἡ, ox. Pdm. 29.
βραδύς, -εῖα, -ύ, slow.
βροντᾶν (= ά-ειν), to thunder.
βροτός, mortal.
βωμός, ὁ, altar.

Γ.

Γάλα, τό, milk. Note 9.
γαλῆ, weasel. γαλῆ ἀγρία, ferret.

{ γαμεῖν (= έ-ειν), to marry.
γάμος, ὁ, marriage.

γάρ, for (stands after the first word of the sentence).
γαστήρ, ἡ, belly. *101. Pdm. 19.
γαυροῦν (= ό-ειν), to make proud; *Mid.* exult in, be proud of.
γέ (*quidem, certe*), at least.—Often only adds *emphasis* to the word it follows.
γεγραμμένος, written (perf. part. of γράφειν).

{ γελᾶν (= ά-ειν), to laugh.
γέλως, -ωτος, ὁ, laughter.

{ γενναῖος, of noble birth.
γεννναίως, with spirit, bravely, nobly; with fortitude.
γένος, γένους, τό, kind, race.

{ γέρας, τό, honorary privilege, reward.
γέρων, -οντος, ὁ, old man.

γεύειν, to cause to taste; *Mid.* to taste (*gen.*).

{ γεωμέτρης, -ου, ὁ, geometer (γῆ, earth. μετρεῖν, to measure).
γῆ, ἡ, the earth.
γήϊνος, of earth, of brick.

{ γῆρας, τό, old age. *106.
γηράσκειν, γηρᾶν (= ά-ειν), to grow old.

γίγνεσθαι[1] (*fieri*), to become, to be formed.
γιγνώσκειν, to know. VI.
γλυκύς, -εῖα, -ύ, sweet.
γλῶττα, ἡ, tongue.
γνώμη, ἡ, opinion, mind.

{ γόης, ητος, juggler.
γοητεύ-ειν, to juggle.

γονεύς, ὁ, parent (γεν, root of verbs denoting *procreation, origin*).

{ γράμμα (for γράφ-μα), τό, letter; pl. (*literæ*), a letter.
γραμματεύς, έως, ὁ, scribe.

{ γράφειν, to write, to draw up (a law).
γραφεύς, έως, ὁ, painter.

Γρύλλος, ὁ, Gryllus.

{ γυμνάζειν, to exercise (γυμνός, naked).
γυμναστική (*fem. adj.*: understand τέχνη, *ars*), gymnastics.

{ γυναικεῖος, belonging to women.
γυνή, ἡ, woman. R. γυναικ-. Note 9.

Δ.

Δαίμων, δαίμον-ος, ὁ, ἡ, deity, divinity.
δάκνειν, to bite. III.

{ δακρύειν, to weep.
δάκρυον, τό, a tear.

δακτύλιος, ὁ, ring.
δέ (*autem*), but (stands after the first word of the sentence).
δεῖ (*oportet*), it is necessary.
δείδειν, to fear [Perf. δέδοικα and δέδια; Aor. ἔδεισα].

{ δειλία, cowardice, timidity.
δειλός, timid, cowardly.

δεῖν (= έ-ειν), to want; to need; to bind. Δέω, *I bind* (not δέω,

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γίγνομαι, γενήσομαι { γεγένημαι / γέγονα }, ἐγενόμην.

I εωνί) mostly contracts εο and εω into ου, ω.

{ δεινός (δείδ-ειν, to fear), fearful, terrible, dreadful.
{ δεινῶς, terribly.

δεῖσθαι (= ἐ-σθαι), to want, need (gen.).

δέκα, ten.

δέλεαρ, δελέατ-ος, τό, bait.

Δελφοί, Delphi.

δένδρον, τό, tree. Note 9.

δέον, τό (*id quod oportet*, sc. *facere*), duty.

δεσπότης, -ου, ὁ, master.

δεῦρο, hither.

δέχεσθαι, Dep. Mid., to receive; also, of receiving.

δή, with an imperative, emphasizes it, = pray, I beg. It also occurs with numerals, pronouns, adverbs, &c. πολλοὶ δή, νῦν δή, &c.

δῆθεν, namely, *scilicet*.

{ δῆλος, evident. δῆλός εἰμι ποιῶν τι, I manifestly do something.
{ δηλοῦν (= ὁ-ειν), to make evident.

{ δημαγωγός (δῆμος, people. ἄγειν, to lead), demagogue.
{ δημοκρατία, ἡ, democracy (δῆμος. κρατεῖν, to be strong; to rule).
{ δῆμος, ὁ, people, democratical constitution.
{ Δημο-σθένης, -ους, ὁ, Demosthenes.
{ δημοσίᾳ, in one's public character *or* life.

δήπου (*opinor*), I imagine, I suppose.

δῆτα, certainly.

δι-άγειν, to carry through; live.

διάδημα, τό, diadem (διά. δεῖν, to tie).

δια-λέγ-εσθαι, to converse (dat.).

δια-λύειν, to dissolve.

δια-μένειν, to remain.

δια-νέμειν, to distribute.

διάπλους, ὁ, a passage (across) (διά. πλεῖν, *navigare*).

δια-πράττειν, to effect.

δι-άρθρωσις, -εως, ἡ, articulation (of a joint—ἄρθρον, joint).

δια-σπείρειν, to scatter.

δια-τελεῖν (=ἐ-ειν), to complete, to continue.

δια-τίθημι, δια-τιθέναι, to put in order, to dispose (a person).

{ δια-φέρειν, to differ (from any thing or person, τινός); *hence* to excel, to surpass (gen.). VII.
{ δια-φορά, ἡ, difference (of colours, shade): *also*, difference = *dispute*, &c.

δια-φθείρειν, to corrupt, to destroy.

διαφωνεῖν (= ἐ-ειν), to sound apart; hence, to dissent from, disagree (διά. φωνή, voice).

{ διδακτός (διδάσκειν), capable of being taught, that can be taught.
{ διδάσκαλος, ὁ, teacher.
{ διδάσκειν, to teach.

διδράσκειν, to run away. VI.

δίδωμι, διδόναι, to give.

διηγεῖσθαι (= ἐ-εσθαι), to go through, relate, narrate (διά, through. ἡγεῖσθαι, to lead).

δι-ίστημι, δι-ιστάναι, to separate.

{ δίκαιος, just.
{ δικαιοσύνη, ἡ, justice.
{ δικαίως, justly.
{ δικαστής, -οῦ, ὁ, judge, juror.
{ δίκη, ἡ, justice, a cause *or* trial.

Διογένης, -ους, ὁ, Diogenes.

Διόνυσος, ὁ, Bacchus.

δι-ορύττειν (*lit.* to dig through =) to break into (a house).

διπλόος, -οῦς, double; double-minded.

δίς, *bis*, twice.

δίσκος, m. quoit, discus.

δισ-μύριοι, twenty thousand.

δίχα (gen.), apart from.

διχο-στασία (δίχα. στῆναι), ἡ, faction, party.

διψῶν (= ἀ-ειν), to be thirsty, to thirst. *245.

διώκειν, to pursue.

{ δοκεῖν (= ἐ-ειν), to seem, think.
{ δοκεῖ, (1) videtur; (2) placet, visum est.

E.

[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

Z.

H.

ἤ, or, than; ἤ—ἤ, aut—aut.
ἥβη, ἡ, youth.
ἡγεῖσθαι (= ἡ-εσθαι), to lead, to think.
ἡγεμών, -όνος, ὁ, ἡ, leader.
ἥδεσθαι, to rejoice.
ἡδέως, adv., pleasantly, gladly.
ἡδονή, ἡ, pleasure.
ἡδύς, -εῖα, -ύ, sweet, pleasant.
ἤδη, already, at once;—before now.
ἦθος, -ους, τό, habit, character, disposition.
ἥκιστα, least of all.
ἥκω, I am come; ἥξω, will come.
ἡλιθιότης (-τητος), ἡ, silliness.
ἡλικία, ἡ, age.
ἡλίκος, as great as.
ἥλιος, ὁ, sun.
ἡμέρα, ἡ, day.
ἡμεροδρόμος, ὁ, courier (δραμ, root used to supply the tenses of τρέχω, cursu).
ἡμερότης, ἡμερότητος, ἡ, tameness.
ἤν, c. subj., if (= ἐάν).
ἡνίκα, when.
Ἥρα, ἡ, Hera or Juno.
Ἡρακλῆς, -έους, ὁ, Hercules (*113).
ἥρως, -ωος, ὁ, hero.
ἧσθαι, to sit. Pdm. 71.
ἧσσον (later, Att. ἧττον), less.
ἡσυχάζειν, to be quiet, still.
ἡσυχία, quietness, &c. ἡσυχίαν ἔχειν or ἄγειν, to remain quiet, to keep quiet.
ἥσυχος 2, quiet.
ἧττα, ἡ, defeat.
ἡττᾶσθαι (= ἀ-εσθαι), to be defeated; to be inferior to (gen.).

Θ.

Θάλασσα, θάλαττα, ἡ, sea.
θάλλειν, to bloom.
θάνατος, ὁ, death.
θάπτειν, to bury.
θαῤῥαλέως, adv., boldly.
θαῤῥεῖν (= ἐ-ειν), to be of good courage; θ. τινι, to have confidence in; θ. τινα, not to be afraid of a person. θ. τι, to endure (not to fear) something.
θαῤῥούντως, confidently.
θᾶττον, more quickly (neut. of compar. adj.). *290.
θαυμάζειν, to wonder, wonder at, admire, be surprised at. θ. τινά or τι = to admire: τινός, to be surprised or wonder at (mostly with blame).
θεά, ἡ, goddess.
θεᾶσθαι (= ἀ-εσθαι), Dep. Mid. to behold.
θεῖν (= ἐ-ειν), to run.
θεῖον, τό, deity.
θεῖος, godlike, divine.
θέλγειν, to charm, soothe.
θεμέλιον, τό, foundation (θε, short root of τίθημι).
Θεμιστοκλῆς, -έους, ὁ, Themistocles (*113).
Θεός, ὁ, God.
θεραπεία, ἡ, care.
θεραπεύειν, to honour, pay court to.
θερίζειν, to reap.
θέρος, -ους, τό, summer.
Θεσσαλός, Thessalian.
Θῆβαι, αἱ, Thebes.
θήγειν, to whet, to sharpen.
θῆλυς, -εια, -υ, female.
θήρ, -ός, ὁ, wild beast.
θήρα, chase, hunting. θήραν ποιεῖσθαι, to hunt.
θηρεύειν, to hunt.
θηρίον, (any) wild beast: also, τὰ θηρία = game, any beast that is hunted.
θηριώδης (θηρίον. εἶδος), brutish.
θησαυρός, ὁ, treasure.
Θησεύς, -έως, ὁ, Theseus.
θνητός, mortal (θνα, root of θνήσκειν).
θρίξ, τριχός, ἡ, hair.
θυγάτηρ, -τρός, ἡ, daughter. *101.

θύειν, to sacrifice.
θῦμα (θύματ-ος), τό, sacrifice, offering.
θυμός, ὁ, mind.
θύρα, ἡ, door.
θύρσος, ὁ, a thyrsus.
θυσία, ἡ, sacrifice (θύειν).

I.

Ἰᾶσθαι (= ἀ-ισθαι), Dep. Mid., to heal, cure.
ἰατρός, ὁ, physician.
ἰδέα, ἡ, appearance.
ἰδίᾳ, privately; in one's private character *or* life.
ἴδιος, one's own.
ἰδρύειν, to build.
ἱδρώς, -ῶτος, ὁ, sweat.
ἱέρεια, ἡ, priestess.
ἱερεύς, -έως, ὁ, priest.
ἱερόν, τό, victim, temple.
ἱερός, sacred to (gen.).
ἵημι, ἵεναι, to send forth; to emit; to utter. Pdm. 67.
ἱκανός, sufficient, able.
ἱκανῶς, sufficiently, adequately.
ἱκέτης, -ου, ὁ, suppliant.
ἱκνεῖσθαι (= ἱ-ισθαι). See ἀφικνεῖσθαι.
ἱκτῖνος, ὁ, kite.
ἵλεως, -ων, merciful, propitious.
ἱμάτιον, τό, garment; *especially* the outer garment, *pallium*.
ἵνα, (1) where; (2) in order that; that.
ἱππεύς, -έως, ὁ, horseman, horse-soldier.
ἵππος, ὁ, horse; ἡ, cavalry.
ἴσος, equal.
ἵστημι, ἱστάναι, to place. For the meaning cf. *295.
ἰσχύειν, to be strong, to avail.
ἰσχῦρός, strong.
ἰσχῦρῶς, severely.
ἰχθύς, -ύος, ὁ, fish.
ἴχνος, -ους, τό, track, trace.

K.

Καθαίρειν, to purify.
καθ-ίζεσθαι, to sit down. Fut. καθεδοῦμαι.
καθ-εύδειν, to sleep.
καθ-ῆσθαι, to sit down. Pdm. 71.
καθ-ίστημι, -ιστάναι, to establish.
καί, and, even: καί—καί, both—and (et—et).
καινός, new.
καιρός, the right time, season: εἰς καιρόν, at the right time; opportunely.
κακία, ἡ, vice, flaw.
κακίζειν, to worst (κακός, bad).
κάκιον, worse (as adv.): neut. adj. from κακίων, comp. of κακός.
κακός, bad, wicked, cowardly.
κακότης, ἡ, wickedness.
κακουργεῖν (= ἐ-ειν), acc., to do evil to; to harm; to ravage.
κακοῦργος, ὁ, evil-doer.
κακοῦν (= ὁ-ειν), to treat ill, hurt; to injure *or* ravage (a country).
κακῶς, *adv.*, badly, ill.
καλεῖν (= ἐ-ειν), to call, name.
Καλλίας, -ου, ὁ, Callias.
κάλλος, -ους, τό, beauty.
καλοκἀγαθία, ἡ, rectitude, honorableness (καλοκἀγαθός = καλὸς καὶ ἀγαθός).
καλός, beautiful, honorable, good.
καλῶς, *adv.*, well, honorably.
καλύπτ-ειν, to cover, hide, &c.
κάμηλος, ὁ, ἡ, camel.
κάμνειν (= laborare), to toil; to be suffering *or* ill. III.
κἄν, even if = καὶ ἐάν.
καρδία, ἡ, heart.
καρπός, ὁ, fruit; wrist.
κάρτα, very.
καρτερία, ἡ, endurance; patience.
κατα-γελᾶν (= ἀ-ειν), to laugh at (gen.).
κατα-δύειν, to go down.

κατα-κλαίειν, to bewail.
κατα-κλείειν, to shut.
κατα-κρύπτειν, to hide.
κατα-λείπειν, to leave behind.
κατα-λύειν, to loosen, dissolve, destroy.
κατα-μεθύσκ-ειν, to make drunk: Fut. -μεθύσω.
κατα-μένειν, to remain behind (in a country).
κατα-νοεῖν (= ἰ-ειν), to perceive, to discover.
κατα-πηδᾷν (= ἀ-ειν), to leap down.
κατα-πλήττειν, to astonish.
κατα-σκευάζειν, to prepare.
κατα-στρέφ-εσθαι, to *overthrow* (for oneself); to subdue, to conquer.
κατα-τείνειν, to stretch tight.
κατα-τίθημι, -τιθέναι, to lay down.
κατα-φλέγειν, to burn up.
κατα-φρονεῖν (= ἐ-ειν), to despise (gen.).
κατα-φυγή, ἡ, refuge.
κατ-έχειν, to restrain.
{ κατηγορεῖν (= ἐ-ειν), to accuse.
{ κατήγορος, ὁ, accuser (κατά. ἀγορά, assembly, market-place).
κάτω, below.
κεῖμαι, κεῖσθαι, to lie down; (of a law) κεῖσθαι = *to be enacted.* Pdm. 71.
κελεύειν, to order, bid.
{ κενοδοξία, vain-glory; vanity (κενός, empty. δόξα, opinion, glory).
{ κενός, empty, groundless, vain.
κέντρον, τό, prick, sting.
κεράννυμι, κεραννύναι, to mix.
κέρας, τό, horn. Pdm. 20.
κεράτιον, little horn; horn.
{ κερδαίνειν, to gain [Perf. κεκέρδακα].
{ κέρδος, -ους, τό, gain.
κεφαλή, ἡ, head.
κήδεσθαι, to care for (gen. 687).
κῆπος, ὁ, garden.
κηρός, ὁ, wax.
{ κῆρυξ (al. κήρυξ), -ῦκος, ὁ, herald.
{ κηρύττειν, to proclaim (by a herald).
{ κινδυνεύειν, to be in danger; to incur *or* brave danger.
{ κίνδυνος, ὁ, danger.
κισσός, κιττός, ὁ, ivy.
κλαίειν, to weep.
{ κλείειν, to shut (Perf. Pass. κέκλεισμαι and κέκλειμαι).
{ κλεῖθρον, bolt, bar.
κλέπτειν, to steal (Fut. κλέψω and κλέψομαι; κέκλοφα. Aor. 2 pass. ἐκλάπην).
κλίνειν, to bend.
κοῖλος, hollow.
{ κοινός, common: τὸ κοινόν, commonwealth.
{ κοινωνία, ἡ, communion, participation (τινός).
κόκκος, ου (granum), the seed (of a pomegranate, &c.).
κόκκυξ, κόκκυγ-ος, ὁ, cuckoo.
κολάζειν, to chastise, punish.
{ κολακεύειν, w. acc., to flatter.
{ κόλαξ, κόλακ-ος, ὁ, flatterer.
κόλπος, ὁ, bosom.
κομίζειν, to bring.
κόπτειν, to cut.
κόραξ, κόρακ-ος, ὁ, crow *or* raven.
κόρη, damsel.
Κορίνθιος, ὁ, Corinthian.
κοσμεῖν (= ἐ-ειν), to adorn, to order *or* arrange (harmoniously).
κοῦφος, light.
κράζειν, to cry out [Fut. κεκράξομαι], κέκρᾱγα.
κράνος, -ους, τό, helmet.
{ κρατεῖν (= ἐ-ειν), *gen.*, to have power over; to prevail, conquer.
{ κράτος, -ους, τό, strength.
κραυγή, crying, shouting, clamour.
κρέας, τό, flesh.
κρείσσων, or (later) κρείττων, more powerful, better. Note 13.
{ κρίνειν, to judge.
{ κριτής, -οῦ, ὁ, judge.

Κροῖσος, ὁ, Crœsus.
κρύταφος, ὁ, temple.
κρύπτειν, to conceal, hide.
κτᾶσθαι (= ά-εσθαι), to acquire; κέκτημαι = possideo.
κτείνειν, to kill; usually ἀποκτείνειν.
κτείς, κτενός, ὁ, comb.
κτῆμα, -ατος, τό (κτᾶσθαι), possession.
κτίζειν, to found.
κυβιστής, -οῦ, dicer, gambler.
κύβος, ὁ, a die, cube.
κύκλος, circle.
κύπελλον, τό, goblet.
κυριεύειν, to be master of (gen.).
Κυρῖνος, Quirinus.
κύριος, having authority. κύριός εἰμι ποιεῖν τι, I have a right to do it.
κυρίττειν, to butt.
Κῦρος, ὁ, Cyrus.
κύων, κυνός, ὁ, ἡ, dog. Note 9.
κωλύειν, to hinder.
κωφός, dumb.

Λ.

Λαγώς, -ώ, ὁ, hare.
Λακεδαιμόνιος, ὁ, Lacedæmonian.
λακτίζειν (fut. ίσω), to kick (at).
λαλεῖν (= ἱ-ειν), to talk.
λάλος 2, talkative.
λαμβάνειν, to take, receive. IV.
λαμπρός, brilliant, bright.
λαμπρύνειν, to brighten; Mid., to brighten (something of my own).
λανθάνειν, to be concealed from. IV.
λάρναξ, λάρνακ-ος, ἡ, chest, coffin.
λίαινα, ἡ, lioness.
λέγειν, (1) to say, tell, — call. (2) to collect. — Aor. Pass. ἐλέχθην and ἐλέγην: also to read (what is written) out to another.
λειμών, λειμῶν-ος, ὁ, meadow.
λείπειν, to leave; leave behind [Aor. ἔλιπον: Perf. λέλοιπα].
λέων, λέοντ-ος, ὁ, lion.
λεώς, ὁ, people. *Att. decl.*
λήθη, oblivionsness, forgetfulness.
ληρεῖν (= ἱ-ειν), to talk nonsense.
λῆρος, (mere) talk, (mere) nonsense; after which πρός = to, i. e. in comparison of.
λῃστής, -οῦ, ὁ, robber.
λίαν, very.
λίθος, ὁ, stone.
λίμνη, ἡ, marsh, lake.
λιμός, ὁ, hunger.
λόγος, ὁ, word, speech, reason.
λοιδορεῖν (= ἱ-ειν), to scold, rail at (Mid. c. dat.).
λοιμός, ὁ, plague, pestilence.
λοιπός (λειπ-ειν), remaining.
λού-ειν, to wash; Mid., to wash (myself or some one belonging to me).
λουτρόν, bath.
λόφος, ὁ, crest.
λυγρός, sad.
λύειν, to loose, dissolve; repeal (a law); break (a truce); dismiss (an assembly).
λύκος, ὁ, wolf.
Λυκοῦργος, ὁ, Lycurgus.
λυμαίνεσθαι (acc.), to abuse, maltreat.
λυπεῖν (= ἱ-ειν), to distress.
λύπη, ἡ, sorrow, grief.
λυσιτελεῖν (= ἱ-ειν), *dat.*, to be useful to (λύειν, to solve. τέλος, end, object).
λωποδύτης, -ου, cutpurse, footpad (properly a filcher of clothes. λῶπος, or -η, robe, mantle. δύειν, to get into).
λῴων, better. Note 13.

Μ.

Μάθημα, τό, thing learnt, lesson (μαθ-, short root of μανθάνειν, *discere*).
μαθητής, -οῦ, ὁ, a disciple, pupil.
μάκαρ, -αρος, happy.

{ Μακεδονία, ἡ, Macedonia.
Μακεδονικός, Macedonian.
Μακεδών, ὄνος, ὁ, a Macedonian.

μακρός, long.
μαλακός, soft.
{ μάλιστα, most especially.
μᾶλλον, more, rather (*potius*).
μανθάνειν, to learn. IV.
μανία, ἡ, madness.
μάντις, -εως, ὁ, prophet.
{ μαρτυρεῖν (= ἴ-ειν), μαρτύρεσθαι, to bear testimony.
μάρτυς, -τυρος, ὁ, witness.
{ μάχαιρα, hunting-knife; cutlass (short sword).
μάχεσθαι, to fight. Fut. μαχοῦμαι (= μαχέσομαι). Aor. ἐμαχεσάμην. Perf. μεμάχημαι.
μάχη, ἡ, battle.
{ μέγας, -άλη, -α, great.
μέγεθος, -ους, τό, greatness; magnitude.
μέγιστος, *sup. of* μέγας, great.
μέθη, ἡ, drunkenness.
μεθ-ίημι, μεθ-ιέναι, to let go.
μεθύειν, to be drunk.
μείζων, *comp. of* μέγας, great. Note 13.
μειράκιον, τό, boy, lad (of about fourteen).
μέλας, -αινα, -αν, black.
μέλει, it concerns; *curæ est* (*dat.* of pers., *gen.* of thing).
{ μέλι, -ιτος, τό, honey.
μέλιττα, ἡ, a bee.
μέλλειν, to be about (*or*, be going) to.
μέλος, -ους, τό, limb; song.
μέμφεσθαι, c. acc. to blame: c. dat. to reproach.
μέν—δέ (indeed),—but.
μένειν, to remain; c. acc. to await; wait for.
{ μερίζειν, to divide.
μέριμνα, ἡ, care.
μέρος, -ους, τό, part.
{ μεσημβρία, ἡ, mid-day (μέσος, middle. ἡμέρα, day).
μέσος, middle.

μεστός, full (gen.).
μετά, c. acc., after.
{ μετα-βάλλειν, to change.
μετα-βολή, ἡ, change.
μετα-δίδωμι, -διδόναι, to give a share of (gen.).
μεταξύ, between (gen.).
μετα-πέμπεσθαι, to send for.
μετα-τίθημι, -τιθέναι, to change; transpose.
μετ-έχειν, to share in, take part in (gen.).
{ μετρεῖν (= ἴ-ειν), to measure.
μετρίως, *adv.*, moderately.
μέτρον, τό, measure.
μέχρι, until; *as prep.* up to.
μή, not. On μή, μὴ οὐ, after expressions of fear, cf. 993.
μηδαμοῦ, no where; μ. εἶναι, to be of no value.
μηδαμῶς (nequaquam), by no means.
Μήδεια, ἡ, Medea.
μηδείς, -εμία, -έν, no (one), nobody.
μηδέποτε, never.
μήν, -νός, ὁ, month.
μήποτε, never.
μήπω, not yet.
μηρός, thigh.
μήτε—μήτε, neither—nor.
μήτηρ, -τρός, ἡ, mother. *101.
{ μηχανᾶσθαι (= ἀ-εσθαι), Dep. Mid., to contrive, devise.
μηχανή, contrivance.
{ μιαίνειν, to pollute.
μιᾰρός, unclean, impure, abominable (of persons).
μικρός, small: μικρῷ, (by) a little: μικροῦ, within a little, almost.
{ μιμεῖσθαι (= ἴ-εσθαι), to imitate.
μιμητής, οῦ, ὁ, imitator.
μισεῖν (= ἴ-ειν), to hate.
{ μισθός, ὁ, reward; pay.
μισθωτός (*mercenarius*), hireling: a mercenary.
μνᾶ, ᾶς, ἡ, mina.
{ μνημεῖον, monument.
μνήμων, -ονος, of retentive memory.
μοῖρα, ἡ, fate; share.

μόλις, with difficulty.
μοναρχία, ἡ, monarchy (μόνος, only. ἀρχή, government).
μόνον, only.
μόνος, alone.
μόριον, part, portion.
Μοῦσα, ἡ, a Muse.
μουσική, ἡ, music (sc. τέχνη).
μυελός, ὁ, marrow.
μῦθος, ὁ, tale, legend.
μυκτήρ, μυκτῆρ-ος, ὁ, nostril, trunk (of *elephant*).
μυρίος, innumerable.
μωρός, foolish, a fool.

N.

Ναυμαχία, ἡ, sea-fight (μάχη, battle).
ναῦς, ἡ, ship.
ναύτης, ου, sailor.
ναυτικός, nautical: ναυτικόν, a fleet; a navy.
νεανίας, -ου, ὁ, a youth.
νέμειν, to divide, distribute or allot [Fut. νεμῶ and νεμήσω: Aor. ἔνειμα: Perf. νενέμηκα: Aor. Pass. ἐνεμήθην and -έθην].
νέμεσις, εως, ἡ, just-resentment; hence, avenging-fate.
νέος, young.
νεοττεύειν (or νεοσσεύειν), to hatch its young; to breed. (We may construe it *to build its nest*, since *we* should rather refer to that *preparatory act*.)
νεόττιον, young bird (pl. *young ones*).
νεώς, -ώ, ὁ, temple.
νή, yes, by — (in swearing).
νῆσος, ἡ, island.
νικᾶν (= ά-ειν), to conquer.
νίκη, ἡ, victory.
νίφει, it snows.
νόησις, -εως, ἡ, intellectual faculty, intellect (νοεῖν, to perceive).
νομίζειν, to think.
νόμισμα, τό, coin, money.
νομοθετεῖν (= έ-ειν), to legislate; to make laws.
νομοθέτης, ου, ὁ, lawgiver (νόμος, law. θε-, original root of τιθέναι, *ponere*).
νόμος, ὁ, law.
νόος = νοῦς, ὁ, reason; intelligence; mind: ἐν νῷ ἔχειν (*in animo habere*), to purpose, intend.
νοσεῖν (= έ-ειν), to be sick.
νόσος, ἡ, disease.
νύκτωρ (adv.), *by night*.
νῦν, νυνί, now.
νύξ, νυκτ-ός, ἡ, night.

Ξ.

Ξένος, ὁ, stranger, guest, host.
Ξενοφῶν, ῶντος, ὁ, Xenophon.
ξίφος, -ους, τό, sword.

O.

Ὀβολός, οῦ, ὁ, an obolus (a small coin).
ὅδε, ἥδε, τόδε, this.
ὁδός, ἡ, way, road.
ὀδούς, ὀδόντ-ος, ὁ, tooth.
ὀδύρεσθαι, to mourn.
ὅθεν, whence.
οἴ, whither.
οἶδα (= νοεῖ), I know. Pdm. 70.
οἴεσθαι, to think.
οἰκεῖν (= έ-ειν), to dwell.
οἰκεῖος, belonging to; own; intimate.
οἰκέτης, -ου, ὁ, domestic; servant.
οἴκησις, -εως, ἡ, dwelling.
οἰκία, ἡ, house; family.
οἰκίδιον, small house, house.
οἰκίζειν, to colonize.
οἰκοδομεῖν (= έ-ειν), to build (a house). (δέμειν, to build.)
οἶκος, ὁ, house.
οἰκτείρειν, w. acc., to pity.
οἶμαι, I think. It is used in-

stead of the longer form οἴομαι: principally when inserted parenthetically; = *opinor, credo.* See οἴεσθαι.
οἶνος, ὁ, wine.
ὄις, ὄιος, ὁ, ἡ, sheep.
οἴχεσθαι, to depart: οἴχομαι = *abii.*
{ὀλιγαρχία, oligarchy (ἀρχή, government).
{ὀλίγος, little. ὀλίγοι, few.
ὄλλυμι, ὀλλύναι, to destroy. IX.
ὅλος, whole, complete, perfect.
ὀλοφύρεσθαι, to pity.
ὅλως (*omnino*), at all; altogether — in general.
Ὅμηρος, ὁ, Homer.
{ὁμίλεῖν (= ὁ-ειν), c. dat., to associate with.
{ὁμιλία, ἡ, intercourse with.
ὀμνύειν, to swear. See ὄμνυμι. IX.
ὁμοίως, in like manner.
{ὁμολογεῖν (= ὁ-ειν), to agree with, admit (ὁμός [poet.], same. λέγειν. λόγος).
{ὁμολογία, confession, concession.
ὁμόνοια (ὁμός. νοῦς), concord, unity.
{ὀνειδίζειν, Fut. -σω, to reproach (τί τινι).
{ὄνειδος, -ους, τό, reproach.
ὀνίνημι, ὀνινάναι, to benefit.
{ὄνομα, -ατος, τό, name.
{ὀνομάζειν, to name.
ὄνος, ὁ, ἡ, ass.
ὄντως, really (ὀντ-, root of ὤν, being).
ὄνυξ, ὄνυχ-ος, ὁ, claw, talon.
{ὀξύῤῥοπος (ὀξύς, ῥέπειν, *vergere*), quick.
{ὀξύς, -εῖα, -ύ, sharp, sour; quick, hasty.
ὅπῃ, whither, where.
ὀπίσω, back.
ὁπλή, hoof.
{ὁπλῖτης, -ου, ὁ, heavy-armed soldier, hoplite.
{ὅπλον, τό, weapon.
ὅποι, whither.
ὁποῖος, *qualis*, of what sort.
{ὁποσονοῦν, how great soever, how long soever. [Since it means *of what magnitude soever*, it may sometimes mean *however short.*]
{ὁπόσος, *quantus*, as great as.
ὁπόταν, c. subj., when.
ὁπότε, when, since.
ὅπου, where.
ὅπως, how, that.
ὁρᾶν (= ἀ-ειν), to see, look.
{ὀργή, ἡ, anger.
{ὀργίζεσθαι, Dep. Pass., to be angry (dat.).
ὀρεξις, -εως, ἡ, a longing after; a yearning for (ὀρέγεσθαι, to seek for; to desire).
{ὀρθός, straight, right.
{ὀρθοῦν (= ὀ-ειν), to make straight.
ὁρίζειν, to fix, limit, define.
ὅρκος, ὁ, oath.
ὁρμᾶν (= ἀ-ειν), to rush.
{ὀρνιθο-θήρας, -α, ὁ, bird-catcher (θηρᾶν, to chase).
{ὄρνις, -ῖθος, ὁ, ἡ, bird.
ὄρος, -ους, τό, mountain.
{ὄρυγ-μα, τό, pit (*fovea*).
{ὀρύττειν, to dig [Fut. ὀρύξω: Perf. ὀρώρυχα (with Att. redulp.): Perf. Mid. or Pass. ὀρώρυγμαι].
ὅσιος, holy.
ὅσος, as great as, as much as; after demonstratives, as.
ὀστέον, -οῦν, τό, bone.
ὅστις, ἥτις, ὅ τι, or ὅ, τι, whoever, who.
ὀσφρησις, -εως, ἡ, (sense of) smell (ὀσφρε, shorter root of ὀσφραίνεσθαι, to smell).
ὅταν, c. subj., when (= ὅτε ἄν).
ὅτε, when.
ὅτι, that, because.
οὐ, not.
οὗ, where.
οὐδαμῆ, no where.
οὐδέ, not even (*ne—quidem*).
οὐδείς, -εμία, -έν, no (one).
οὐδέποτε, never.

οὐε, not.
οὐκέτι, no longer.
οὖν, therefore, then.
οὔποτε, οὐδέποτε, never.
οὔπω, never yet.
οὐρά, ἡ, tail.
οὐρανός, heaven.
οὖς, ὠτός, τό, ear.
οὐσία, possession (οὐσ-, root of fem. participle of εἶναι).
οὔτε—οὔτε, neither—nor.
οὕτω(ς), thus, so.
οὐχ, not.
ὀφείλειν, to owe.
ὀφθαλμός, ὁ, eye.
ὀφλισκάνειν, to owe. ὀφλισκάνειν μωρίαν = to incur the imputation of folly. ὀφλήσω. ὤφληκα.—ὤφλον.
ὄχλος, ὁ, a crowd, mob; the common people (*plebs*).
ὀχῥοῦν (= ὀ-ειν), to make-fast, bar, &c.
ὀψέ, late.
ὄψις, -εως, ἡ, (power of) sight, visage.

Π.

Πάγκακος, thoroughly bad (πᾶς. κακός).
πάγος, ὁ, hill.
{ παιάν, -ᾶνος, ὁ, war-song.
{ παιανίζ-ειν, to sing the Pæan.
{ παιδεύειν, to educate, train, instruct (παιδ, root of παῖς, boy).
{ παιδίον, τό, little child.
{ παιδονόμος, ου, ὁ, the inspector of the boys (a magistrate at Sparta.—νόμος, law).
παίειν, to strike.
{ παίζειν, to play.
{ παῖς, -δός, ὁ, ἡ, child, boy.
{ πάλαι, formerly, long ago. οἱ πάλαι, the ancients.
{ παλαιός, ancient. οἱ π., the men of old.
πάλιν, again.
Παλλάδιον, Palladium.
πάμπολυ, very much indeed (πᾶς. πολύς).
παντάπᾶσι(ν), wholly, quite.
πανταχοῦ, πανταχῇ, everywhere, in all respects.
παντελῶς, perfectly (πᾶς, *omnis*. τέλος, *finis*).
παντοδαπός, of every kind.
πάντως, wholly.
πάνυ, altogether, quite, very.
παρα-βαίνειν, to transgress.
παρ-αγγέλλειν, to order.
παρ-αινεῖν (= ἐ-ειν), *dai.*, to advise, to exhort.
παρα-καλεῖν (= ἐ-ειν), to call to; to exhort.
παρά-νομος 2, contrary to law.
παρα-πλήσιος, like.
παρα-σκευάζειν, to prepare; Mid. provide any thing (for myself).
παρα-τίθημι, -τιθέναι, to place beside, provide; to place on the table (*apponere*).
πάρδαλις, εως, ἡ, pard, panther.
πάρ-ειμι, Inf. παρ-εῖναι, to be present: πάρεστι(ν), it is lawful; in one's power.
πάρ-ειμι, Inf. παρ-ιέναι, to go by, near.
παρ-ἔρχεσθαι, to go by. VII.
παρ-ἔχειν, to offer, grant.
παρ-ἵημι, -ιέναι, to let pass, neglect.
παρ-ἵστημι, -ιστάναι, to place beside.
παρ-οξύνειν, to encourage, incite (ὀξύς, *acer*).
{ παῤῥησία, ἡ, frankness; boldness of speech (παρά. ρε, root of the obsol. present ῥέω, *dico*; whence εἴ-ρη-κα. ῥη-θείς, &c.).
{ παῤῥησιάζ-εσθαι, to use frankness or boldness of speech.
παρών = præsens. Partcp. of παρεῖναι.
πᾶς, πᾶσα, πᾶν, in sing. (1) *without article*: every; all manner of: *hence sometimes* all imaginable; extreme. (2) With

article; πᾶς ὁ — = the whole: sometimes ὁ πᾶς —. *In plur.* πάντες (οἱ) —, all. οἱ πάντες, in all.

πάσχειν, to suffer. VII.

{ πατήρ, -τρός, ὁ, father. *101.
πατρίς, ίδος, ἡ, (native) country.

παύειν, to cause to cease, stop, put an end to; Mid. to cease [Aor. Pass. ἐπαύσθην; Perf. Mid. or Pass. πέπαυμαι, to cease; Third Fut. πεπαύσομαι, will cease].

πεδίον, τό, a plain.

πεζός (*pedes*), foot-soldier.

{ πείθειν, to persuade; πείθομαι, I am persuaded, I obey (dat.) [Aor. ἐπείσθην, I obeyed].
πειθώ, -οῦς, ἡ, persuasiveness, persuasion, obedience.

πεινῆν (= ά-ειν), to hunger, be hungry. On the contraction into η, cf. *245.

πειρᾶσθαι (= ά-εσθαι), Dep. Pass., to try, endeavour.

πέλεκυς, -εως, ὁ, hatchet, axe, battle-axe.

{ Πελοποννησιακός, Peloponnesian.
Πελοπόννησος, ἡ, Peloponnesus.

πελταστής, ὁ, targeteer.

πέμπειν, to send.

{ πένεσθαι, to be poor.
πένης, -ητος, ὁ, ἡ, poor.

πενθεῖν (= έ-ειν), to grieve.

πενία, ἡ, poverty.

πέντε (indecl.), five.

πέρδιξ, πέρδικ-ος, ὁ, ἡ, partridge.

περι-βάλλειν, to throw round. Mid. to throw round oneself; to surround oneself with; ∞ τάφρον, to entrench themselves (*or* their position).

περιβόητος (περί, about, βοᾷν, *clamare*), talked-about: ∞ εἶναι, to be the common talk.

περίβολος, ὁ, circuit (of walls, &c.). (περί, round. βάλλω, throw.)

Περικλῆς, -έους, ὁ, Pericles.

περι-ορᾶν (= ά-ειν), to overlook, permit, allow. 846.

περίπλοος, -ους, ὁ, voyage round (περί. πλεῖν, to sail).

περιῤῥεῖν (= έ-ειν), to flow round (ῥεῖν, to flow).

περι-τίθημι, -τιθέναι, to put *or* set round.

περιττός, beyond the usual number, more than sufficient.

πέτρα, ἡ, rock.

πῆ; where? whither?

πήγνυμι, to fix, make firm (πέπηγα, I am fixed).

πῆχυς, -εως, ὁ, elbow, fore-arm, cubit.

πιαίνειν, to fatten.

πίνειν, to drink. VII.

πιπράσκειν, to sell.

πίπτειν, to fall. VII.

πίσσᾰ, Att. πίττᾰ, pitch.

{ πιστεύειν, to trust, believe.
πιστός, trustworthy, faithful.

πλάσσειν, to form.

Πλάταια, ἡ, Platæa: better Πλαταιαί, Platææ.

πλάτος, -ους, τό, breadth.

πλέγ-μα, τό, thing woven: hence snare, gin (πλέκ-ειν).

πλεῖν (= έ-ειν), to sail. πλεύσομαι. πέπλευκα.—ἔπλευσα.

{ πλεῖστος, most. } Note 13.
πλείων, more.

πλέκειν, to knit, weave.

{ πλεονέκτης, -ου, avaricious (πλέον, neut., more. ἔχειν, to have).
πλεονεξία, ἡ, avarice.

πλεύσας, partcp. Aor. 1 from πλεῖν.

πληγή, ἡ, a blow, stroke, wound.

πλῆθος, -ους, τό, multitude, constitution (in a democracy).

πλήν (gen.), except.

{ πλήρης, -ες, full, satisfied with (gen.).
πληροῦν (= ό-ειν), to fill.

πλησιάζειν, to approach, draw near.

πλήττειν, to strike; [Pf. πέπληγα, I have struck; Aor. Pass. ἐπλήγην: but in composition, ἐπλάγην, e. g. ἐξεπλάγην.]
πλόος = πλοῦς, ὁ, voyage (πλεῖν, to sail).
πλούσιος, rich.
πλουτίζειν, to enrich.
πλοῦτος, ὁ, riches.
πνεῖν (= ἐ-ειν), to breathe, blow. πνεύσομαι, &c. like πλεῖν.
πόα, herbage, grass.
πόθεν; whence?
ποιεῖν (= ἐ-ειν), to make, do, render: εὖ ποιεῖν τινα, to confer a benefit on any body.
ποιεῖσθαί τι περὶ ἐλάττονος ἤ, to think any thing of less importance than: περὶ πολλοῦ ποιεῖσθαι, to attach great importance to, &c.
ποίημα, τό (= thing made), poem.
ποίησις, -εως, ἡ, the making or composition. See ἔπος (ποιεῖν).
ποιητής, -οῦ, ὁ, poet.
ποικίλλειν, to variegate, decorate.
ποικίλος, variegated.
ποιμήν, -ένος, ὁ, shepherd.
ποῖος; of what kind?
πολεμεῖν (= ἐ-ειν), to carry on (wage) war (dat.).
πολεμικός, warlike.
πολέμιος, hostile; as subst., an enemy.
πόλεμος, ὁ, war.
πολιορκεῖν (= ἐ-ειν), to besiege.
πόλις, -εως, ἡ, city.
πολιτεία, ἡ, constitution; a commonwealth.
πολιτεύειν, to govern the state; Mid., to live as a citizen, to govern the state.
πολίτης, -ου, ὁ, citizen.
πολλάκις, often.
πολύς, much: πολλοί, many.
πολυτελής, -ές, costly (τέλος, end, price).
πολυφιλία, ἡ, multitude of friends (φίλος, friend).
πολυχειρία, ἡ, multitude of hands, of workmen (χείρ, hand).
πομπή (πέμπειν), procession.
πονεῖν (= ἐ-ειν), to toil.
πονηρός, wicked.
πόνος, ὁ, toil.
πορεύ-εσθαι, to set out (*proficisci*); to march (of an army).
Ποσειδῶν, -ῶνος, ὁ, Poseidon, Neptune.
πόσις, εως, ἡ, drinking (πο, root used to supply the tenses of πίνειν).
πόσος; how great?
ποταμός, ὁ, river.
ποτέ, at any time, ever: in questions (= *tandem*), in the world; ever.
πότερος, which of two.
ποτόν, τό, drink (πο, root used to supply the tenses of πίνειν).
πούς, ποδός, ὁ, foot.
πρᾶγμα, -ατος, τό, an action, affair (πράττειν, to do).
πρᾶξις, -εως, ἡ, an action.
πρᾶος, mild.
πραότης (πραότητ-ος), mildness; gentleness.
πράττειν, to do, perform: εὖ πράττειν, to be doing well. πράττεσθαι, to exact [*money*, &c., with two accusatives].
πρέπει, it is becoming (dat.). πρέπειν, to be becoming (*decere*).
πρεσβεία, ἡ, embassy.
πρέσβεις, οἱ, ambassadors.
πρεσβευτής, -οῦ, ὁ, ambassador.
πρέσβυς, -εια, -υ, old.
πρεσβύτερος, elder, aged person.
πρίασθαι, to buy.
πρίν, before; c. indic. or inf.: πρὶν ἄν, c. subj. 934.
πρίων, πρίον-ος, ὁ, saw (i).

Ρ.

Σ.

σῖτος, ὁ, corn.
σιωπᾷν (= ά-ειν), to be silent, to hold one's tongue. Fut. σιωπήσομαι.
σκεδάννυμι, σκεδαννύναι, to scatter. x.
σκῆπτρον, τό, sceptre.
σκληρός, dry.
σκοπεῖν, -εῖσθαι, to behold, consider.
σκύμνος, ὁ, young animal, cub, whelp. οἱ σκύμνοι, the young (ones).
σκώπτειν, to scoff, jeer (τινά, or εἰς, πρός τινα).
σοφία, ἡ, wisdom.
σοφιστής, -οῦ, ὁ, sophist.
σοφός, wise.
Σοφοκλῆς, -έους, ὁ, Sophocles.
Σπάρτη, ἡ, Sparta.
Σπαρτιάτης, -ου, ὁ, Spartan.
σπείρειν, to sow [Pf. ἔσπορα: Aor. Pass. ἐσπάρην].
σπεύδειν, to hasten; to exert oneself.
σπονδαί (properly, *libations*. σπένδειν), a truce, a treaty.
σποράδην (σπείρειν), dispersedly; in a scattered way, not in collected masses.
σπουδάζειν, to hasten, to be zealous, in a hurry.
σπουδαῖος, earnest, serious; in character = sterling, good.
σπουδαίως, *adv.* zealously.
σπουδή, ἡ, zeal, earnestness (σπεύδειν, to exert oneself).
στάδιον, τό (*pl.* also οἱ στάδιοι), stadium.
στασιάζειν, to revolt, to be divided by factions, at variance.
στάσις, -εως, ἡ, faction (στα, root of ἵστημι).
στέλλειν, to send.
στέργειν, with acc., to love; with dat. (and also acc.), to be contented with.
στερεῖν (= έ-ειν) τινά τινος, to deprive one of something (in Pass. also c. acc. rei).
στερεός, solid.
στέρεσθαι, to be without (τινός).
στέφανος, ὁ, crown, garland.
στολή, ἡ, robe, dress (στέλλειν, to equip).
στόμα, -ατος, τό, mouth.
στοχάζεσθαι (gen.), to aim at.
στρατεύειν, to serve; to bear arms; to make an expedition.
στρατεύεσθαι, to serve, to march (of soldiers).
στρατεύμα, -ατος, τό, army.
στρατηγός, ὁ, a general (ἄγειν).
στρατιά, ἡ, army.
στρατιώτης, -ου, ὁ, soldier.
στρατοπεδεύεσθαι, to encamp.
στρατόπεδον, τό, encampment, encamped army.
στρατός, ὁ, army.
στρέφειν, to turn, twist [Aor. Pass. ἐστράφην, ἐστρέφθην].
συγ-γιγνώσκειν (VI.), to think with, agree with; σ. ἐμαυτῷ, to be conscious; σ. τινί, to pardon.
συγ-κόπτειν, to knock to pieces, batter.
συγ-κυκᾷν (= ά-ειν), to confound.
συκῆ, ἡ, fig-tree.
σῦκοφάντης, -ου, propr. common or vexatious informer. Sycophant; but not in our sense (said to be from σῦκον, *fig.* φαίνειν, *to denounce, to inform against*: = one who accused a man of exporting figs against the Attic law).
συκοφαντία, sycophancy, vexatious information (see συκοφάντης).
συλᾷν (= ά-ειν) τινά τι, to rob, pillage, rob one of something.
συλ-λαμβάνειν, to take with, seize:—to help. IV.
συλ-λέγειν, to collect.
συμ-βουλεύ-εσθαί τινι (Mid.), to consult with him.
συμ-βουλεύειν, to advise (dat.).
σύμβουλος, ὁ, adviser.
συμμαχία, ἡ, alliance, aid.
σύμμαχος, ὁ, ally (σύν, with. μάχη, battle).

σύμ-πας, all together, whole.
συμ-πονεῖν (= ἰ-ειν), to work with.
συμ-φέρει, it is expedient. τὸ συμφέρον = the expedient.
συμ-φέρειν (lit. to bring with; hence, to contribute =) to be profitable, useful, or expedient (c. dat.).
συμφορά, ἡ, an event, calamity.
σύν-ειμι, Inf. συν-εἶναι, to be with. Pdm. 68.
σύν-ειμι, Inf. συν-ιέναι, to come or assemble with. Pdm. 68.
συν-εξ-ομοιοῦν (=ό-ειν), to make equal or like (ὁμοῖος, like).
σύνεσις, -εως, ἡ, understanding, intelligence (σύν, with, together. ἑ, short root of ἱέναι, to send; to put. συν-ιέναι [to put together =] to understand).
συνετός, sensible.
συνεχῶς (σύν. ἔχω), continually.
συνθήκη, ἡ, treaty (σύν. τιθέναι, Aor. ἔ-θηκ-α, to place).
συν-ίστημι, -ιστάναι, to put together.
σύν-οιδα, συν-ειδέναι, to know with; σ. ἐμαυτῷ, to be conscious. Pdm. 70.
Σύρος, ὁ, a Syrian.
σῦς, συός, ὁ, ἡ, boar, sow.
σφαῖρα, ἡ, ball.
σφόδρα, very, excessively.
σφοδρός, violent.
σχεδόν τι, almost.
σώζειν, to save [Perf. Mid. or Pass. σέσωσμαι: Aor. Pass. ἐσώθην].
Σωκράτης, -ους, ὁ, Socrates.
σωτηρία, ἡ, safety, preservation.
σωφρονεῖν (= ἐ-ειν), to be of sound mind.
σωφροσύνη, ἡ, modesty; temperance; sobriety of mind; self-restraint.
σώφρων, wise, temperate. μὴ σώφρων, intemperate (σῶς, safe. φρήν, mind).

T.

Τάλαντον, τό, talent (a weight).
τᾶλας, -αινα, -αν, wretched.
Ταξίαρχος, ὁ, a Taxiarch.
ταπεινός, low, base.
ταπεινοῦν (= ό-ειν), to bring low, to humble.
ταράττειν, to throw into confusion.
τάσσειν or τάττειν, to arrange, appoint; to order.
ταῦρος, ὁ, bull.
ταύτῃ (dat. fem. of οὗτος, used adverbially), here.
τάφος, burial; tomb.
τάφρος, ἡ, trench.
τάχα, quickly, probably, perhaps.
ταχέως, quickly.
ταχύ, quickly, at once.
ταώς, ταώ, ὁ, peacock.
τέ—καί, both—and.
τείνειν, to stretch [Pf. τέτᾰκα].
τειχίζειν (τεῖχος, wall), to surround with a wall, to fortify.
τεῖχος, -ους, τό, wall.
τέκνον, τό, child, young one (τεκ, root of τίκτειν [Aor. ἔ-τεκ-ον], parĕre.
τελεῖν (= ἐ-ειν), to accomplish.
τελευταῖος, last.
τελευτᾶν (= ά-ειν), to end, to die.
τελευτή, ἡ, end, death.
τέλος, -ους, τό, end.
τέρας, -ατος, τό, wonder, portentous monster.
τέρπειν, to delight.
τετράπους, n. -πουν, gen. -ποδος, four-footed (τέσσαρες, τέτταρες, four. πούς, foot).
τέχνη, ἡ, art.
Τηλέμαχος, ὁ, Telemachus.
τηλικοῦτος, so large.
Τίγρης, Τίγρητ-ος, ὁ, the Tigris.
τίθημι, τιθέναι, to place; νόμους θεῖναι (of the legislator), θέ-

σθαι (of the *people*; seld. of the legislator), to enact, pass, make laws.

τίκτειν, to beget, bear [Fut. τίξομαι: Aor. ἔτεκον: Perf. τέτοκα.]

τιμᾶν (= ά-ειν), to honour.
τιμᾶσθαι (= τιμά-εσθαι), πρὸ πολλῶν χρημάτων, lit. to value above much money; to give a great deal (if a thing were so).

τιμή, ἡ, honour.

τιμωρεῖν (= ἱ-ειν), to help.
τιμωρεῖσθαι (= ἱ-εσθαι), to punish, revenge oneself on.
τιμωρία, ἡ, punishment.

τίνειν, to expiate, pay.

τιτρώσκειν, to wound. VI.

τοί, assuredly, indeed.
τοίνυν, hence, therefore.

τοῖος, of such a nature.

τοιοῦτος, such.

τοῖχος, ὁ (= *paries*), wall of a house (*or* room, *or* court).

τολμᾶν (= ά-ειν), to dare.

τόπος, ὁ, place.

τοσοῦτος, so great.

τότε, then.

τράγος, ὁ, goat.
τραγ-ῳδία, ἡ, tragedy.

τραῦμα, τρούματ-ος, τό, wound.

τράχηλος, ὁ, neck, throat.

τρέπειν, to turn; Mid. to turn myself; (2) for myself, i. e. to put to flight [Aor. ἔτρεψα: Mid. -άμην: Pass. ἐτρέφθην: ἔτραπον, -όμην, ἐτράπην: Pf. Act. τέτροφα; Pf. Mid. or Pass. τέτραμμαι].

τρέφειν, to nourish [Fut. θρέψω: Aor. ἔθρεψα: Pf. τέτροφα: Pf. Mid. or Pass. τέθραμμαι: Aor. Pass. ἐτρά̓φην (seldom ἐτρέφθην)].

τρίβειν, to rub, pound.
τρίβων, -ωνος, ὁ, a worn cloak.

τριήρης, -ήρους, ἡ, trireme.

τρόπαιον, τό, trophy.

τρόπος, ὁ, way, manner, character.

τροφή, nourishment, food (τρέφειν).
τροφός, ἡ, nurse.

τρυγών, τρυγόν-ος, the turtle-dove.

Τρωϊκός, Trojan.

τυγχάν-ειν (τεύξομαι. τετυχηκα. ἔτυχον), to hit (a mark), obtain, attain to; to chance, c. partcp. ἔτυχον παρών = I chanced to be present: but often not to be translated, τυγχάνω ὤν, (I chance to be) having little more force than *I am*.

τύμβος, ὁ, tomb.

τύπτειν, to strike.

τύραννος, ὁ, tyrant, despot.

τυφλοῦν (= ό-ειν), to make blind, to blind.
τυφλός, blind.

τύχη, ἡ, fortune.

Υ.

Ὑβρίζειν, to be haughty towards one, to maltreat, insult. εἴς τινα, πρός τινα: also τινά τι.
ὕβρις, -εως, ἡ, insolence, assault. ὕβρεως νόμος = the law of assaults.

ὕδωρ, τό, G. ὕδατος, water.

ὕει, it rains.

υἱδοῦς, grandson.
υἱός, ὁ, son.

ὑπ-άρχειν, to be at hand, to be to belong to.

ὑπερ-βάλλειν, to throw beyond, exceed.

ὑπερ-ήφανος 2, haughty.

ὑπερ-ορᾶν (= ά-ειν), to look over, to despise.

ὑπηνέμιος. ὑπηνέμιον ᾠόν, a wind-egg (ὑπό = sub. ἄνεμος, wind).

ὑπηρετεῖν (= ἱ-ειν), to aid, serve (dat.).

ὑπισχνεῖσθαι (= ἱ-εσθαι), to promise. ὑποσχήσομαι. ὑπέσχημαι.—Aor. ὑπεσχόμην.

ὕπνος, ὁ, sleep.
ὑπο-δέχ-εσθαι, to receive.
ὑπό-δημα, -ατος, τό, sandal, shoe (δεῖν, to bind).
ὑπο-μένειν, to await, endure (acc.).
ὑπο-φέρειν, to endure. VII.
ὗς, ὑός (ὁ, ἡ), sus: ∾ ἄγριος, wild boar.
ὑστεραῖος, following.
ὑψηλό-φρων, high-minded.

Φ.

Φάγειν, see ἐσθίειν.
φαίνειν, to show.
φαίνεσθαι (apparēre), to be seen to be (c. partcp.); to appear.
φανερός, evident.
φάρμακον, τό, drug, poison, remedy.
φαῦλος, bad, evil, worthless.
φείδεσθαι, Dep. Mid., to spare (gen.).
φέρειν, to bear. VII.
Φερεκῦδης, ους, ὁ, Pherecydes.
φεύγειν, to flee; also = to be an exile.
φημί, φάναι, to say. Pdm. 69.
φθέγγ-εσθαι, to sound.
φθείρειν, to destroy.
φθονεῖν (= έ-ειν), to envy (dat.).
φθόνος, ὁ, envy.
φιάλη, shallow cup; bowl (= patera).
φιλεῖν (= έ-ειν), to love.
φιλία, ἡ, friendship.
φιλο-κερδής, -ές, fond of gain.
φίλος (adj.), friendly, dear.
φίλος, ὁ, friend.
φιλο-σοφεῖν (= έ-ειν), to philosophize.
φιλο-σοφία, ἡ, philosophy.
φιλό-τῑμος (φίλος. τιμή), ambitious.
φλέψ, φλεβός, ἡ, vein.
φονεύειν, to murder, slay.
φονεύς, -έως, ὁ, murderer.
φόνος, ὁ, murder.
φράζειν, to say, tell.
φοβεῖν (= έ-ειν), to frighten; Mid. to fear.
φόβος, ὁ, fear.
φρήν, φρενός, ἡ (φρένες), mind.
φρονεῖν (= έ-ειν), to think; to be sensible, prudent, wise.
φροντίζειν, to care for (gen.).
φροντίς, -ίδος, ἡ, concern.
φύειν, to bring forth, put forth.
φυλακή, ἡ, guard, watch.
φυλάττειν, to guard; Mid. c. acc., to guard against something. ∾ ποιεῖν τι, to anxiously avoid doing it.
φυσικός (*physicus*), a natural philosopher.
φύσις, εως, ἡ, nature.
φυτεύειν, to plant.
φωνή, ἡ, voice.

X.

Χαῖρε, hail.
χαίρειν, to rejoice.
χαλεπός, troublesome.
χαλεπῶς, *adv.*, with difficulty.
χαλινός, ὁ, bridle.
χάλκεος, -οῦς, brazen.
χαλκός, ὁ, brass.
χαλκο-τύπος, brazier, coppersmith (τύπτειν, to beat).
χαρίεις, graceful.
χαριέντως, gracefully.
χαρίζεσθαι, to gratify (dat.).
χάρις, -ῑτος, ἡ, favour. χάριν ἀποδιδόναι, *gratiam reddere*; to repay or return a favour. χάριν ἔχειν, *gratiam habere*.
χειμών, ῶνος, ὁ, winter, stormy weather.
χεῖν (= έ-ειν), to pour.
χείρ, χειρός, ἡ (d. pl. χερσί), hand.
χειροῦσθαι (= ό-εσθαι), to subdue.
χελιδών, -όνος, ἡ, swallow.
χθές, yesterday.
χθών, χθονός, ἡ, the earth.
χίλιοι, a thousand.
χιών, χιόνος, ἡ, snow.
χόλος, ὁ, anger.

χόρτος, ὁ, fodder.
χρῆσθαι (= ἀ-εσθαι), to use.
χρή, *oportet*; one (we) ought to; it is necessary.
χρῄζειν, to be in want (gen.).
χρῆμα, χρήματος, τό, a thing, property. *Pl.* money.
χρηματίζ-εσθαι, to enrich oneself by trade; to trade for profit (χρήματα).
χρόνος, ὁ, time.
χρυσός, ὁ, gold.
χρύσεος (οῦς). -εᾶ (ῆ), -εον (οῦν), golden, of gold.
χρῶμα, χρώματος, τό, colour (of the skin), plumage, &c.
χυμός, juice, taste [χεῖν (= ἐ-ειν)].
χώρα, ἡ, country, region.
χωρίς (gen.), separately, apart from, without.

Ψ.

Ψέγειν, to blame.
ψεύδειν, to deceive; Mid. -εσθαι, to be disappointed of it.
ψευδής, -ές, false.
ψεύστης, ου, ὁ, liar.
ψήφισμα, -ατος, τό, decree.
ψυχή, ἡ, the soul; the mind.

Ω.

Ωνεῖσθαι (= ἐ-εσθαι), to buy.
ὠόν (ὠϝόν = *ovum*), egg.
ὡς, as, when, how, because: ὡς τάχιστα, as soon as possible; with indefinite numbers = *about*; — as final particle = that; in order that.
ὥρα (*hora*), time.
ὥσπερ, as, just as.
ὥστε, so that.
ὠφέλεια, ἡ, advantage, profit, benefit.
ὠφελεῖν (= ἐ-ειν), to benefit (acc.).
ὠφέλιμος 2, useful.

LIST OF NUMERALS.

		Cardinals.		Ordinals.
1	α′	εἷς, μία, ἕν	1	ὁ πρῶτος, η, ον
2	β′	δύο	2	δεύτερος, α, ον
3	γ′	τρεῖς, τρία	3	τρίτος, η, ον
4	δ′	τέσσαρες, τέσσαρα	4	τέταρτος, η, ον
5	ε′	πέντε	5	πέμπτος, &c.
6	ϛ′	ἕξ	6	ἕκτος
7	ζ′	ἑπτά	7	ἕβδομος
8	η′	ὀκτώ	8	ὄγδοος
9	θ′	ἐννέα	9	ἔνατος (ἔννατος)
10	ι′	δέκα	10	δέκατος
11	ια′	ἕνδεκα	11	ἑνδέκατος
12	ιβ′	δώδεκα	12	δωδέκατος
13	ιγ′	τρισκαίδεκα	13	τρισκαιδέκατος
14	ιδ′	τεσσαρακαίδεκα	14	τεσσαρακαιδέκατος
15	ιε′	πεντεκαίδεκα	15	πεντεκαιδέκατος
16	ιϛ′	ἑκκαίδεκα	16	ἑκκαιδέκατος
17	ιζ′	ἑπτακαίδεκα	17	ἑπτακαιδέκατος
18	ιη′	ὀκτωκαίδεκα	18	ὀκτωκαιδέκατος
19	ιθ′	ἐννεακαίδεκα	19	ἐννεακαιδέκατος
20	κ′	εἴκοσι(ν)	20	εἰκοστός
21	κα′	εἴκοσιν εἷς, μία, ἕν	21	εἰκοστὸς πρῶτος
22	κβ′	εἴκοσι δύο	22	εἰκοστὸς δεύτερος
23	κγ′	εἴκοσι τρεῖς, τρία	23	εἰκοστὸς τρίτος
24	κδ′	εἴκοσι τέσσαρες, ρα	24	εἰκοστὸς τέταρτος
25	κε′	εἴκοσι πέντε	25	εἰκοστὸς πέμπτος
26	κϛ′	εἴκοσιν ἕξ	26	εἰκοστὸς ἕκτος
27	κζ′	εἴκοσιν ἑπτά	27	εἰκοστὸς ἕβδομος
28	κη′	εἴκοσιν ὀκτώ	28	εἰκοστὸς ὄγδοος
29	κθ′	εἴκοσιν ἐννέα	29	εἰκοστὸς ἔνατος
30	λ′	τριάκοντα [1]	30	τριακοστός
31	λα′	τριάκοντα εἷς	31	τριακοστὸς πρῶτος
32	λβ′	τριάκοντα δύο	32	τριακοστὸς δεύτερος
to		to	to	to
39	λθ′	τριάκοντα ἐννέα	39	τριακοστὸς ἔνατος

[1] ☞ τριᾱκοντᾰ τεσσαρᾱκοντᾰ.

		Cardinals.		Ordinals.
40	μ'	τεσσαράκοντα	40	τεσσαρακοστός
50	ν'	πεντήκοντα	50	πεντηκοστός
60	ξ'	ἑξήκοντα	60	ἑξηκοστός
70	ο'	ἑβδομήκοντα	70	ἑβδομηκοστός
80	π'	ὀγδοήκοντα	80	ὀγδοηκοστός
90	ϟ	ἐνενήκοντα	90	ἐνενηκοστός
100	ρ'	ἑκατόν	100	ἑκατοστός
200	σ'	διᾱκόσιοι, αι, α	200	ἑιακοσιοστός
300	τ'	τριᾱκόσιοι	300	τριακοσιοστός
400	υ'	τετρᾱκόσιοι [τεσσερ.]	400	τεσσαρακοσιοστίς
500	φ'	πεντᾱκόσιοι	500	πεντακοσιοστός
600	χ'	ἑξᾱκόσιοι	600	ἑξακοσιοστός
700	ψ'	ἑπτᾱκόσιοι	700	ἑπτακοσιοστός
800	ω'	ὀκτᾱκόσιοι	800	ὀκτακοσιοστός
900	ϡ	ἐνᾱκόσιοι (ἐννᾱκ.)	900	ἐνακοσιοστός (ἐννακοσ.)
1000	,α	χίλιοι, αι, α	1000	χιλιοστός
2000	,β	δισχίλιοι	2000	δισχιλιοστός
3000	,γ	τρισχίλιοι	3000	τρισχιλιοστός
4000	,δ	τετρᾱκισχίλιοι	4000	τετρακισχιλιοστός
5000	,ε	πεντᾱκισχίλιοι	5000	πεντακισχιλιοστός
6000	,ϛ	ἑξᾱκισχίλιοι	6000	ἑξακισχιλιοστός
7000	,ζ	ἑπτᾱκισχίλιοι	7000	ἑπτακισχιλιοστός
8000	,η	ὀκτᾱκισχίλιοι	8000	ὀκτακισχιλιοστός
9000	,θ	ἐνᾱκισχίλιοι	9000	ἐνακισχιλιοστός (ἐννακισχιλιοστός)
10,000	,ι	μύριοι	10,000	μυριοστός
20,000	,κ	δισμύριοι	20,000	δισμυριοστός
to		to	to	to
100,000	,σ	δεκακισμύριοι	100,000	δεκακισμυριοστός.

INDEX II.

ENGLISH AND GREEK.

A.

almost, σχεδόν (τι).
alone, μόνος: adv. μόνον.
already, ἤδη.
also, καί.
altar, βωμός, ὁ.
although, κἄν or καὶ ἐάν (subj.).
always, ἀεί.
am (to be), εἶναι (εἰμί), ὑπάρχειν, ἔχειν (with *adverbs*).
ambassador, πρεσβευτής, -οῦ, ὁ.
ambassadors, πρέσβεις, οἱ.
amid, ἐν (dat.).
among, ἐν, παρά.
ancient, παλαιός.
and, καί. τέ (enclit.).
anger, ὀργή, ἡ.
angry, to be, ὀργίζεσθαι, or χαλεπαίνειν (c. dat.), ἐν ὀργῇ ἔχειν or ποιεῖσθαι (acc.). ἄχθεσθαι (dat.).
animal, ζῶον, τό.
announce, ἀγγέλλειν.
anoint, ἀλείφειν, χρίειν.
another, ἄλλος.
any one, τίς (enclit.).
any thing, τί (enclit.).
any where, πού (enclit.): in a sentence with a negative, οὐδαμοῦ.
appear, φαίνεσθαι.
appoint, τάσσ-ειν: fut. ξω = *determine*, &c.; ἀπο-δείκνυμι, ἀποδεικνύναι = *declare* a man, e. g. *general*, &c.
archer, τοξότης, -ου, ὁ.
argument, λόγος, ὁ.
Aristodemus, Ἀριστόδημος.
Aristotle, Ἀριστοτέλης, -ους, ὁ.
arms (weapons), ὅπλα, τά.
army, στρατιά, ἡ. στρατός, ὁ.
arrow (missile), βέλος, τό.
art, τέχνη, ἡ.
artfully, more, τεχνικώτερον.
Artemis, Ἄρτεμις, -ιδος, ἡ.
as, ὡς, ὥσπερ.
as long as, ἕως.
as much, τοσοῦτος.
as soon as, ὡς τάχιστα.
as well — as, καί — καί.
ashamed, to be, αἰδεῖσθαι (= ἐ-εσθαι), αἰσχύνεσθαι.
Asia, Ἀσία, ἡ.
ask, ἐρωτᾷν (=ἀ-ειν), [a question, ἔρεσθαι], αἰτεῖν (= ἐ-ειν), ask-for. I asked, ἠρόμην.
asleep, to be, καθεύδειν.
ass, ὄνος.
assault, ὕβρις, -εως (prop. *insolence*).
assert, φημί, φάναι. Pdm. 69.
assist, παραστῆναι (dat.).
assistant, ὑπηρέτης, -ου (= minister).
Assyrian, Ἀσσύριος, ὁ.
Athēne (= *Minerva*), Ἀθηνᾶ, ἡ.
Athenian, Ἀθηναῖος, ὁ.
Athens, Ἀθῆναι, αἱ.
attack, to, ἐπιτίθεσθαι (dat.).
attain-to, τυχεῖν (gen.), 2nd Aor. of τυγχάνειν.
attempt, to, πειρᾶσθαι (= ἀ-εσθαι: ἐπιχειρεῖν (= ἐ-ειν), to take in hand (dat. ἐπί. χείρ).
attend (= follow upon), ἕπ-εσθαι (dat.).
attend to, φροντίζειν, τὸν νοῦν προσέχειν.
attendant, ὑπηρέτης, -ου (= minister).
attention. To pay to, τὸν νοῦν προσέχειν (*animum applicare*), dat. of thing.
Attica, Ἀττική, ἡ.
attire, στολή.
avail, ἰσχύειν.
avoid, φεύγειν.
awake, to be, ἐγρηγορέναι, Perf. 2 of ἐγείρειν.
awaken, ἐγείρειν. ἀνίστημι, -ιστάναι.
away, to lead, ἀπάγειν.
axe, πέλεκυς, εως, ὁ.

B.

Back, ὀπίσω.
bad, κακός, πονηρός, φαῦλος.
bad, the (abstract), κακόν, τό.
badness, φαυλότης, -ότητος, ἡ.
ball, σφαῖρα, ἡ.
bar, v. ἐμφράττειν, -ξω.
bar, s. κλεῖθρον.
barbarian, a, βάρβαρος, ὁ.

C.

H.

[1] His father (acc.), τὸν πατέρα αὐτοῦ or αὐτοῦ τὸν πατέρα. His own father, τὸν ἑαυτοῦ πατέρα or τὸν πατέρα τὸν ἑαυτοῦ.

hope, to, λπίζειν.
hoplite, ὁπλῖτης.
horn, κέρας, τό.
horse, ἵππος, ὁ: = cavalry, ἵππος, ἡ.
host, ξένος, ὁ.
hostile, πολέμιος, ἐχθρός.
house, οἶκος, ὁ. οἰκία, ἡ. Small house, οἰκίδιον.
how? πῶς; (in an indirect question), ὅπως (or πῶς); how much, ὅσος.
human, ἀνθρώπινος.
hunger, λιμός, ὁ.
hungry, to be, πεινῶν (= ἀ-ειν).
hunt, to, θηρεύειν.
hurl, ῥίπτειν.
hurtful, βλαβερός.
husbandman, γεωργός (γῆ. ἔργον, work).

I.

Idleness, ῥᾳθυμία, ἡ (= sluggish indifference, laziness).
idle-talk, λῆρος, ὁ.
if, εἰ.—ἐάν, ἤν, ἄν (subj.).
ignorant, ἀμαθής, -ές.
ill, to be, νοσεῖν (= ἐ-ειν), ἀσθενεῖν (= ἐ-ειν).
ill-affected, δύσνους (ο-ος).
illness, νόσος, ἡ.
imitate, μιμεῖσθαι (= ἐ-εσθαι).
immediately, εὐθύς, παραχρῆμα.
immoveable, ἀκίνητος.
implant, ἐμφυτεύειν.
impossible, ἀδύνατος 2.
in, ἐν.
in order to, by Fut. Partcp., or a final conjunction, as ἵνα, ὡς.
indeed, μέν: indeed—but, μέν—δέ.
indisposed, to be, κακῶς διατεθῆναι, &c.
injure, βλάπτειν (acc.), ἀδικεῖν (= ἐ-ειν), acc.
injurious, βλαβερός.
injury, βλάβη, ἡ. ζημία, ἡ.
insatiably-desirous, ἄπλητος (lit. not to be filled), c. gen.
insect, ἔντομον.
insolence, ὕβρις, -εως, ἡ.
insolently. See *To behave.*
instil, ἐντιθέναι (ἐντίθημι).
instruct, παιδεύειν, διδάσκειν.
instruction, παιδεία, ἡ. διδαχή.
insult, ὑβρίζειν (ὕβρις).
intelligence, σύνεσις, -εως, ἡ.
intemperate, ἀκρατής, ἀκόλαστος.
intend to, μέλλειν: also by Fut. Partcp.
interest (= gain to oneself), ὠφέλεια.
intimate (of friends), οἰκεῖος.
into, εἰς.
intoxication, μέθη, ἡ.
invasion of a country, ἐσβολή (εἰς γῆν τινα).
investigate, ζητεῖν (=ἐ-ειν), *quærere.*
invite, καλεῖν (= ἐ-ειν), *vocare* (followed by ἐπί c. acc.).
iron (of), σιδήρεος, -οῦς.

J.

Judge, a, κρῖτής, -οῦ, ὁ. δικαστής, -οῦ, ὁ.
judge, to, κρίνειν.
juggle, to, γοητεύ-ειν (γόης, juggler).
Jupiter, Ζεύς. Note 9.
just, δίκαιος.
justice, δικαιοσύνη, ἡ (as habit). δίκη, ἡ: court of —, δικαστήριον, τό.
justly, δικαίως.

K.

Keep, ἔχειν (VII.): τρέφειν (*nutrire*, of keeping animals).
keep an oath, ἐμμένειν τῷ ὅρκῳ.
keep silence, κατασιωπᾷν (= ἀ-ειν).
kick, λακτίζειν.

many, πολλοί, -αί, -ά.
march, to, against (ἐπί), στρατεύεσθαι, πορεύεσθαι.
mark, σκοπός.
marry, γαμεῖν (= ἐ-ειν).
master, δεσπότης, -ου, ὁ: = *teacher*, διδάσκαλος.
master of, to be, ἄρχειν (gen.).
measure, μετρεῖν (= ἐ-ειν).
meat (i. e. flesh-meat), pl. of κρέας, τό.
meet, to, ἀπαντᾷν (= ἀ-ειν): = fall in with, ἐντυγχάνειν (dat.).
merciful, ἵλεως.
mere-nonsense, λῆρος, ὁ (= idle-talk).
messenger, ἄγγελος, ὁ, ἡ.
Midas, Μίδας, gen. -ου.
middle, middle of, μέσος.
mina, μνᾶ, ἡ.
mind, νοῦς, ὁ. φρήν, -ενός.
Minerva, Ἀθηνᾶ.
Minos, Μίνως (Gen. Μίνωος and Μίνω), ὁ.
misfortune, a, συμφορά, ἡ.
mode of examination (i. e. by torture, &c.), ἔλεγχος, ὁ.
monarchy, μοναρχία (μόνος, only. ἀρχή, government).
money, χρήματα, τά. τὸ ἀργύριον.
month, μήν, μηνός, ὁ.
morals, ἤθη, τά.
more, πλεῖον, πλέον, *plus*; μᾶλλον, *magis* (comp. much).
mortal, θνητός.
most, πλεῖστος.
most [of all] (especially), μάλιστα.
mother, μήτηρ, μητρ-ός, ἡ.
motion, to be in, κινεῖσθαι (= ἐ-εσθαι) w. Pass. Aor.
move, κινεῖν (= ἐ-ειν).
moved, to be, κινεῖσθαι (= ἐ-εσθαι).
much, πολύς.
multitude of hands, πολυχειρία.
Munychia, Μουνυχία.
music, μουσική, ἡ.
must, one, δεῖ, χρή (*oportet*).

N.

Name, ὄνομα, τό.
native land *or* country, πατρίς, Γῆς, ἡ.
natural disposition, φύσις, -εως, ἡ.
nature, φύσις, -εως, ἡ.
nearly, σχεδόν τι.
necessary, ἀναγκαῖος.
necessary, to be, δεῖ, χρή (w. acc. and inf.).
necessity, ἀνάγκη, ἡ.
neck, αὐχήν, -ένος, ὁ. δέρη, ἡ.
need, to, δεῖσθαι (= ἐ-εσθαι), gen.; χρῆζειν (gen.).
neglect, to, ἀμελεῖν (= ἐ-ειν), gen.
neighbour, ὁ πέλας (= *the near* person. πέλας, adv.).
never, οὔποτε, οὐδέποτε, μήποτε, μηδέποτε (*mostly* of *fut.*).—οὐδεπώποτε, μηδεπώποτε (only of *past*).
nevertheless, ὅμως.
night, νύξ, νυκτός, ἡ.
Nile, Νεῖλος, ὁ.
no, no one, none, οὐδείς, μηδείς: by no means, οὐδαμῶς, ἥκιστα: no longer, οὐκέτι (μηκέτι).
nobly, γενναίως.
nobody, οὐδείς, μηδείς.
north-wind, βορρᾶς, -ᾶ, ὁ.
not, οὐ (οὐκ, οὐχ): with the Imp., μή: not only, οὐ μόνον: not the less, οὐδὲν ἧττον: not even, οὐδέ (μηδέ).
not one, οὐδείς.
not yet, never yet, οὔπω, οὐδεπώποτε.
nothing, οὐδέν (μηδέν).
now, νῦν.

O.

O that, εἴθε w. opt.
oath, ὅρκος, ὁ.
obedient, εὐπειθής, κατήκοος 2 (gen.).
obey, πείθεσθαι (dat.), ὑπακούειν, πειθαρχεῖν (= ἐ-ειν) dat.

P.

Q.

R.

γένος, race, family); prop. an adj.
rely upon (trust), πιστεύειν.
remain, μένειν, διαμένειν.
remedy, φάρμακον.
remember, μεμνῆσθαι (Perf. μέμνημαι), gen.
remove any body (from a command, magistracy, &c.), παύειν τινὰ (στρατηγίας, ἀρχῆς, &c.).
render (= make), ποιεῖν.
repay, ἀποδιδόναι (ἀποδίδωμι).
repent, μεταμέλεσθαι; or impers. μεταμέλει τινί τινος.
report, a, λόγος, ὁ.
reproach, ὀνειδίζειν (ὄνειδος), acc. *rei*; dat. *personæ* (cf. *exprobrare alicui ignaviam*).
request, to, αἰτεῖν (= ἐ-ειν), δεῖσθαι (= ἐ-εσθαι).
requite a favour, ἀποδιδόναι χάριν.
resident-foreigner, μέτοικος, ὁ.
resolve, γιγνώσκειν (VI.), δοκεῖ τινι.
respect, αἰδώς: with respect to, περί.
rest, the, ἄλλος: = *reliquus*, λοιπός.
restore, ἀποδιδόναι (ἀποδίδωμι).
retail-trader, to be, καπηλεύειν.
retentive memory, of a, μνήμων, -ονος.
return, ἀναχωρεῖν (= ἐ-ειν).
revenge oneself on, or upon, τιμωρεῖσθαι (= ἐ-εσθαι) acc., ἀμύνεσθαι (τινὰ ὑπέρ τινος).
reverence, αἰδώς, -οῦς, ἡ.
revile, λοιδορεῖν (= ἐ-ειν), acc.
revolt, to cause to, ἀφιστάναι (Aor. Inf. ἀποστῆσαι). Mid. to revolt. So Aor. 2 act. ἀπέστην.
reward, ἆθλον, τό.
rich, πλούσιος: be or become rich, πλουτεῖν (= ἐ-ειν).
riches, πλοῦτος.
right (just), δίκαιος.
rightly, ὀρθῶς.
rise up, ἀνίστασθαι.
river, ποτᾰμός, ὁ.
road, ὁδός, ἡ.
rob, ἁρπάζειν: = deprive of, ἀφαιρεῖσθαί (= ἐ-εσθαι) τινά τι.
robber, λῃστής, -οῦ, ὁ.
rock, πέτρα, ἡ.
root, ῥίζα, ἡ.
rose, ῥόδον, τό.
royal, βασίλειος.
rub, τρῖβειν.
rudder, πηδάλιον.
ruin, to, ἀπολλύναι. IX.
rule, rule over, to, ἄρχειν (gen.), βασιλεύειν (gen.).
ruler, ἄρχων, -οντος, ὁ.
run, τρέχειν (VII.): run to, προστρέχειν.
run away, ἀποδιδράσκειν (acc.). VI.
rush, to, ὁρμᾷν (= ά-ειν).

S.

Sacrifice, θυσία, ἡ. θῦμα, τό.
sacrifice, to, θύειν.
sadness, λύπη, ἡ.
safe, ἀσφᾰλής, -ές.
safely, ἀσφαλῶς.
safety, σωτηρία, ἡ.
sail, πλεῖν (= ἐ-ειν).—πλεύσομαι. πέπλευκα. Aor. ἔπλευσα.
sail, ἱστίον.
sail away, ἀποπλεῖν (= ἐ-ειν).
sake of, for the, ἕνεκα, περί (gen.).
same, the, ὁ αὐτός.
Samian, Σάμιος, ὁ.
satisfied, to be, ἀγαπᾷν (= ά-ειν) [*lit.* to love] with acc. or dat.
say, λέγειν, φάναι (Pdm. 69), εἰπεῖν (= ἐ-ειν). VII.
sceptre, σκῆπτρον, τό.
Scythian, Σκύθης.
sea, θάλασσα, θάλαττα, ἡ: by sea, κατὰ θάλατταν: to be carried out to sea, ἀποφέρεσθαι ἐς τὸ πέλαγος (-ους).
secretly, κρύφα.

T.

time, χρόνος, ὁ: right —, καιρός, ὁ.
Tissaphernes, Τισσαφέρνης, -ους, ὁ.
together with, ἅμα w. dat.
tongue, γλῶσσα (γλῶττα), ἡ.
tooth, ὀδούς, -όντος, ὁ.
touch, to, ἅπτεσθαι (gen.).
town, πόλις, -εως, ἡ.
train, to, παιδεύειν: (to — any thing, πρός τι).
travel, to, πορεύεσθαι.
travelling money, ἐφόδιον, τό.
treason, προδοσία, ἡ.
treaty, συνθήκη, ἡ. σπονδαί, αἱ.
tree, δένδρον, τό.
trial: to make — of, πειρᾶσθαι (= ἀ-εσθαι), gen.
trophy, τρόπαιον, τό.
trouble, πόνος, ὁ.
truce, σπονδαί (pl.), -ῶν (lit. *libations*).
true, ἀληθής, -ές.
truly (really), ἀληθῶς.
trunk (of an elephant), μυκτήρ, -ῆρος, ὁ.
trust, to, πείθεσθαι, πιστεύειν (dat.).
truth, ἀλήθεια, ἡ.
truth, to speak the, λέγειν τἀληθῆ (= τὰ ἀληθῆ).
turn, to, στρέφειν (trans.); = devote oneself to, τρέπεσθαι.
twice, δίς.
tyrant, τύραννος.

U.

Ulysses, Ὀδυσσεύς, -έως, ὁ.
unbearable, ἀφόρητος.
under, ὑπό.
understand, ἐπίστασθαι, οἶδέναι (οἶδα).
understanding, νοῦς, ὁ. φρένες, αἱ.
undertaking, ἔργον, τό.
undying, ἀγήρως.
unexpected, ἀπροσδόκητος [ἀ. προσδοκᾷν (= ἀ-ειν)].
unfortunate, to be, δυστυχεῖν (= ἐ-ειν). κακῶς πράττειν (= *to be doing ill*).
ungrateful, ἀχάριστος 2.
unjust, ἄδικος 2.
unsparingly, ἀφειδῶς: most ω, ἀφειδέστατα.
unsworn, ἀνώμοτος, ὁ, ἡ.
up, ἀνά: lay up, κατατιθέναι.
use, to, χρᾶσθαι (= ἀ-εσθαι).
use, to be of, συμφέρειν (dat.).
useful, χρήσιμος 2, ὠφέλιμος 2.
useful, to be, ὠφελεῖν (= ἐ-ειν).
utter, to, λέγειν: (= emit as a sound), ἀφιέναι (ἀφίημι). Pdm. 67.
utterly-deceive, ἐξαπατᾷν (= ἀ-ειν).

V.

Vegetables, λάχανα, τά.
very, λίαν, σφόδρα, πάνυ: also by the Sup. of the adjective.
vexatious-information, συκοφαντία, ἡ.
victory, νίκη, ἡ.
vine, ἄμπελος, ἡ.
violence, βία, ἡ.
violently, σφόδρα, λίαν.
virtue, ἀρετή, ἡ.
voice, φωνή.
void, ἔρημος (gen.).
vulture, γύψ, γυπ-ός, ὁ.

W.

Waggon, ἅμαξα.
waking (of a waking person, &c.), ἐγρηγορικός.
wall, τεῖχος (-ους).
want, to, δεῖν (= ἐ-ειν).
war, πόλεμος, ὁ.
war, to carry on, πολεμεῖν (= ἐ-ειν).
warrior, στρατιώτης, -ου, ὁ.
war-song, παιάν, παιᾶν-ος, ὁ.
water, ὕδωρ, ὕδατος, τό. Note 9.
way (road, journey), ὁδός, ἡ: ' (= manner), τρόπος, ὁ.

X.

Y.

THE END.

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